

PIOUS
INSTRUCTIONS,

IN
MEETER.

FITTED TO

THE

WEAKER CAPACITIES.

*Thy Iustifications were sung by me, in the
place of my Peregrination.*

P/. 118. v. 54.



PRINTED in the year 1693.

With licence of Superiours.



ADVERTISEMENT S.

1. **C**onsidering that those for whom I chiefly made these Verses, are not skilled in the reading of Abbreviations, which sometimes are pronounced otherwise than they are written; to avoid the confusion that might follow, if I should write them as usually words which are abbreviated ending in D. and are pronounced with a T. I have written them with T. as pronounced.

2. Complying with the desires of some friends, I have noted in the Margent severall Texts, which are related unto in this book, and commonly but one in a place; altho there be many more relating to the same subject: the Margent not being capable to contain all.

3. And note, that in the Verses, are not always the very same words of the Text, but sometimes only the substance, or allusions to the Text.

4. Again, observe that the Catholick Bible names four Books of Kings, whereas the Protestants call the two first, the Books of Samuel. And whereas the Protestants divide the 9th. Psalm, and joyn the 146. and 147. Psalms in one, which the Catholick Bible upon better Authority doth not; in all my Citations I follow the Catholick Bible: and therefore the Psalms which I cite between the 9th. Psalm, and the 147. are always the Psalms following, in the Protestant Bible. As for example; when I cite the 136. Psalm, Upon the rivers of Babylon: it is the 137. in the Protestant Bible: and so of the rest.



HAVING been conversant above three and thirty years with the poor, whom to assist has been my employ; I find a docile spirit amongst them: and that many of them are hungry, as I may term it, and eager after Instructions, not so much in curiosity, as to be informed of their duty. But, I fear, this of holy Jeremy is too much verified in these days. *The little ones have asked bread, and there was none that brake it to them.* Lament. c. 4. v. 4. Not but that there are many excellent Sermons made, many pious and learned Books writ: but that men of this age being grown so curious, and of itching ears after eloquence of speech, quaint and refined language in Prose, Poëticall fancies, and conceits, in Verse: that where these are not found, the Sermon, or Book, takes not, let the subject be never so pious: which makes most Preachers, and Writers, incline to dress up, what they render, in such sort that it may be gratefull to those who esteem themselves the Wits of the Age. And perhaps all the profit they reap from them, is this Elogium: The man spoke well; he has writ good language, and is full of witty conceits: and in the mean time, those who seek more after the virtue, than the curiosity of the word, are deprived of their desires: the language, or conceits, so exceeding their capacities, that they cannot at-

THE PREFACE.

tain unto the sense : and so make little or no advantage.

I speak not this as condemning such Preachers, or writers : for certainly, when Piety , Learning, Wit, and Eloquence , are joyned together, that is the most compleat Work. But I rather make an Apology for these plain Verses , which I dedicate unto the Poor, who indeed stand most in need of Instructions , which must be given to them in an humble and low stile , befitting their capacities. Wherefore, I hope , no pious person will carp at them , which are beneath a Poets censure: since I pretend not to Poetry in them : but only have put such Instructions , as I think needful to the Poor People, in Meeter, fitted for tunes : such manner of reading being most delightfull to young People, sooner learn't, and better retained : which they may learn to sing , and so prevent the great abuse that is now a days among many , in singing profane and lascivious songs. And I doubt not but some will say , that these exceed the length of songs. I grant it : but since I make them for Instructions , commonly the subject I treat of, (considering the capacities they are fitted to) cannot be fully explicated in shorter, to their advantage. And they may serve the good man to sing working at his trade ; thereby to edify his family. Receive then, you little ones of Christ's flock, and my dearly beloved, these my small endeavours for you , and make that use of them which I hoped for , when I made them :

THE PREFACE.

that knowing what is evill, you may avoid it : and what is good you may embrace, and put it into practice : that so Christ's coming may not be in vain to you : who came not only to redeem you from sin, but also to teach you Virtue. And if this Book may happily advantage you in this, (as I hope it will) I have what I aimed at, and as I ever had a love for, and desire to serve you, so I hope you will be mindfull, in your prayers, of

Your true friend in Christ,
B. Leo of S. Mary Mag-
dalen.



THE TABLE OF THE CONTENTS.

A Devout Prayer.	p. 1
Christ's Thirst of mans salvation.	5
The Seaven Sacraments.	14
Baptism and Pennance.	21
The Sacrament of love.	34
The Sacrifice of the Mass.	45
The Israelits Lamentation.	52
The 2. part. A sinners Lamentation.	61
The World's glory is Vanity.	63
The 2. part. True joy in Virtue.	71
The fruits of Drunkenness.	76
Death and Life in the Tongue.	82
Take not God's name in vain.	89
A Lyar to be excluded human society.	97
The true Art of loving well.	102
Of Pride.	111
2. Part. Of Humility.	115
Of Patience, and the contrary.	120
Of Obedience, and the contrary.	127
Of Poverty, and the contrary.	138
Of Chastity, and the contrary.	146
Do Pennance.	153

THE TABLE.

<i>Of Prayer.</i>	162
<i>Our Father.</i>	171
<i>Hail Mary.</i>	178
<i>Of Fasting, and the contrary.</i>	185
<i>Of Alms-deeds and the contrary.</i>	193
<i>The Angel Guardians advice.</i>	200
<i>Liberty and Mortification.</i>	209
<i>Hope and Despair.</i>	213
<i>Of Death.</i>	222
<i>Of Judgment.</i>	229
<i>Of Hell.</i>	238
<i>Of Purgatory.</i>	244
<i>Of Heaven.</i>	252
<i>S. Mary Magdalens Life.</i>	261
<i>S. Francis his Life.</i>	278
<i>The Books Address to the Reader.</i>	315





A P I O U S H Y M N,
OR PRAYER IN HONOUR
OF CHRIST AND HIS B. MOTHER.

HAil MARY, hope of all mankind;
Hail pious, pure, and meek of mind;
Hail full of grace; God's holy spouse:
Of all that's good the Treasure house.

Luk. 1. v.
28.

~*~*~

Hail Virgin chaste, Christ's Parent dear,
Thou who alone didst merit here
Without a father to have child,
To be a Mother undefil'd.

Luk. 2.
v. 7.

Luk. 1.
v. 35.
Isai. 7.
v. 14.

~*~*~

Empress of Angels, queen above,
Poor sinners comfort, for Christ's love
Pitty my tears: let joy begin
In my poor heart defil'd with sin.

~*~*~

Comfort a Sinner in distress,
And give not to the merciless
The honour which is due to thee:
O Heav'nly queen, my Helper be.

A

And plead my case before thy son,
 Isai. 59. From whom by sin I've basely run:
 v. 2. Whose rage and fury I do fear,
 Wisd 1. And without thee dare not appear.
 v. 3.

For unto him I've sinn'd alone.
 Ps. 50. My tears present unto his Throne,
 v. 6. And do not turn away thy face,
 O Holy Mary, full of grace.

Be thou my sad hearts keeper here,
 Prov. 1. Imprint in me God's holy fear,
 v. 7. Obtain for me pureness of life,
 In actions good, and void of strife.

Obtain that I may sin detest,
 Eccli. 21. To love what's just, and there to rest.
 v. 1. 2. O Virgin sweet, my heart's delight,
 None hath or ere shall shine so bright

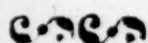
Like thee, among the femal Kind,
 Luk. 7. Whom God alone did worthy find
 v. 28. To bear his son, who pardon gave
 Luk. 7. To Mary sinner, satan's slave.
 v. 48.

O pardon beg of him for me,
 Ps. 37. From sin's great load that he will free
 v. 3. My dolefull soul: lest at the last,
 In Hell with devils it should be cast.

A DEVOUT PRAYER.

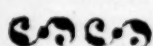
3

O pious Rose without a thorn:
(Their help who here in sin are born.)
Pray unto Christ for me each hour ,
That he will free me from the power



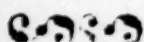
Of tempting Flesh, the world, and Devil,
Who sorely press me unto evill,
On every side, in sense, and soul:
Dear Mother help, and keep me whole.

Revel. 12.
v. 12.
1. Io. 2.
v. 16.
Gal. 5. v.
17. 19.



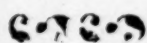
Christ, only son to God above,
I beg for thy dear Mother's love,
In whose blest womb thou didst take Flesh,
Whose sweet breasts milk did thee refresh.

Io. 3. v.
16.
Luk. 11.
v. 17.



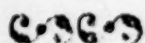
By her on bended knee I crave
Thy mercy Lord : who once didst save
The world, and souls which are therein,
Paying the debt of Adam's sin.

Luk. 22
v. 31.
1. Io. 4.
v. 14 Co-
loff. 2. v.
14.



Tho I in conscience guilty be,
Yet mercy beg, o God, of thee.
Have mercy, Christ, God's only son,
Pardon the evill I have don.

Pf. 50 v.
1. Mark.
16. v.
47.



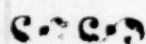
Mercy it self; shew it to me,
My sinfull soul from satan free:
Blot out my sins, by mercies art,
Create in me a new clean heart.

Pf. 50.
v. 11, 12.

4 A DEVOUT PRAYER.

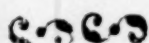
Grant lively Faith and Hope to me,
In perfect Love that I may be:
And that at death my soul may rest,
which is a gift of all the best.

Revel.
14. v. 13



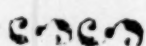
Pf. 50.
v. 19.

Grant that my heart so grieved be
For sin, that I be joyn'd with thee:
Make me so worthily receive
Thy Body, as all sin to leave.



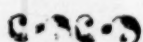
Pf. 50.
v. 4.

Withdraw thy anger, Christ my dear;
Let thy pure Blood wash me so clear,
Without in body, and within,
My heart so clear from filth of sin,



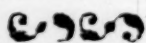
Pf. 90.
v. 11.

That when grim death doth seize me here,
The Angel strong may then appear,
Who is my Custos, by thy grace,
And me among the Just may place.



Rev. 2.
v. 11.

While death my body paineth much,
Let second death me no way touch;
Altho my flesh do putrify,
My soul let in thy bosom ly.



2. Mac-
chab. v.
9.

Pf. 83
v. 9.

That when I rise my Judge to see,
I alwaies may remain with thee,
And never from thee parted be,
But praise thee for Eternity.

Amen,

Hear us, o Lady, for thy son
Doth honour thee : all that is don
Which of him thou dost crave.

Sweet JESUS, by thy Mother dear,
Who prays for us poor Sinners here,
We beg our souls to save.

CHRIST'S THIRST OF MAN'S SALVATION.

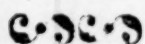
JESUS said, I thirst. Jo. c. 19. v. 28.

O Ur corporall substance hath originall birth,
And is composed of four Elements;
The fire, and air, cold water, ponderous earth;
All naturall bodies have these four contents.
Their qualities, drought, moisture, cold, and heat,
By consequence, they do participate.

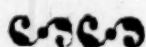
The Body healthfull is, while these remain
Even proportion'd : but if one prevail,
It generates sicknes, bitter grief, and pain,
And causeth stomack, health, and strength to
Creatig death, and doth dissolve the whole, (fail,
Except by Physick you the same controul.

As fire more active is of all the four,
So heat its quality exceeds the rest;
The thirsty man is crucify'd much more,
Than who with cold or hunger is oppress.
By sicknes hunger's less than, twas before,
But burning thirst increases more and more.

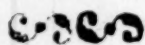
Christ therefore us'd this word, *Thirst*, to declare
 The great desire he had of man's salvation :
 His loss in grace , and virtue to repair ,
 To dy for sin , and free him from damnation.
 Thrice he did thirst; in Heav'n poor Man to be:
 On Earth made man; and dying on the Tree,



The Prophet David , who in many things
 Prefigur'd Christ, Redeemer of mankind ,
 As is recorded in the Book of Kings,
 To drink of Bethleem's water had a mind.
 Of Bethleem's cistern water who'l give me
 To drink, that my great thirst allay'd may be?



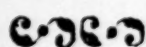
No other water , wine , or pleasant drink,
 Could satisfy or please this holy King:
 He of the living water then did think ,
 Which out of Bethleem's Cistern was to spring,
 That was Christ , the Messias , who was born
 In Bethleem , to save man , who was forlorn.



So God , the King of Kings , in joys above
 Seem'd not content ; he had a burning thirst,
 Proceeding from the passion of his love ,
 Man to redeem , who was by sin accurst ,
 To take our flesh , and wrap his Deity
 Within the robes of our humanity.

OF MANS SALVATION. 7

In Bethleem he was born, and man became, Mat. 2.
v. 1.
 To tast our bitter water which doth spring,
 From tribulation, sorrow, pain and shame,
 And purchase for us that which life doth bring. Iohn 4.
v. 13.
 He who doth drink the water I shall give,
 Nêre more shall thirst, but with me every live.



This water's Grace, which that we may obtain,
 As Pattern Christ Example to us gave,
 To practise Virtue while we here remain,
 Whom we must imitate, if Grace wee'l have.
 I here on Earth do you example give, Ioh. 13.
v. 15.
 That you may imitate me while you live.

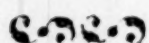


But since he found all men defil'd with sin, Rom. 5.
v. 12.
 Before they could be capable of grace,
 They were with tears and sorrow to begin,
 First to lament, and grieve their sinfull case.
 These tears he thirsted from mans heart and eye,
 That man might drink this water, and nêre dy.

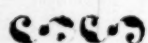


When Christ did thirsty sit at Jacobs well,
 He crav'd of the Samaritan to drink, Ioh. 4.
v. 7.
 What drink he meant this woman could not tell,
 Of that well-water she did only think.
 Why dost thou water ask of me, since Jews v. 9.
 Samaritan's assistance do refuse?

Ibid. v. 17. To show what sort of water 'twas he mean't
 Christ openly declares her sinfull state,
 Desiring that she should the same repent,
 Ibid. v. 10. And give him tears proceeding from sin's hate.
 If thou didst know me, water thou wouldst give,
 And water beg, which makes the soul to live.



Iohn. 5. v. 4. This tear-probatick water healeth all
 Infirmities of soul, when being mov'd
 Ps. 50. v. 19. By contrite heart, and from the eyes doth fall,
 It still prevails with God, as hath been prov'd
 In David, Peter, Magdalen, who gain'd
 Sin's pardon, and God's holy grace obtain'd.



Ps. 41. v. 4. Since Christ this water craves, his Thirst allay,
 Shed tears proceeding from true love and grief;
 Let these be bread unto you night and day:
 And doubt not they will bring your soul relief.
 Io. 11. v. 35. For Magdalen's caus'd God, made man, to weep,
 And raise her brother from his deadly sleep.

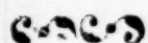


Math. 5. v. 48. Christ also thirsted our perfection here,
 That we might our Creatour imitate,
 Coloss. 1. v. 28. And therefore did like us on Earth appear,
 To teach us Virtues love, and sin's true hate
 Gen. 6. v. 5. 12. Before he came Virtue was little known,
 Less practis'd: nature was to vice so prone.

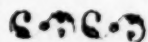
OF MANS SALVATION.

9

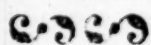
Reason obscur'd by sin, and Will deprav'd, Eph. 4.
The careless Soul seem'd to be ignorant v. 18.
Of future life: and what corrupt Flesh crav'd
She granted, not consid'ring her own want,
And giving scope to sensuality, v. 19.
Made that her Heav'n, with wordly Vanity.



But when Christ came, he taught us to deny
The Belly-God, and Idol-Wealth to hate, Phil. 3.
Which teach the soul the true God to defy, v. 12.
And place her Joy in Lust, and worldly state. Coloss. 3.
With the true God these Dagors cannot stand, v. 5.
Their base desires still thwarting his command. 1. Kings.
5. v. 3.



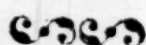
Against the Flesh Christ war did here declare,
By Fasting, Watching, Travels, Cold, and Heat.
Thus teaching us our Flesh still to beware, 1. Pet.
And as our greatest Enemy to treat. 2. v. 11.
Riches, and Honours he did also fly:
To teach the World's contépt, would naked dy.



Christ also taught profound Humility,
Joyn'd with Obedience, even unto death; Philip.
All injuries he suffer'd patiently, 2. v. 8.
And pray'd for Foe to his expiring breath. Luk. 23.
These Virtues, with the rest, that we might learn, v. 34.
He thirsted: since they are our chief concern.

B

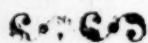
Did this allay the Thirst of Christ ? no, no.
 He more and more still thirsted our soul's good,
 That he might Grace and life on us bestow,
 He thirsted death, and shedding of his blood.
 Luk. 12. A bloody Baptism is for me behind,
 v. 50. Till it be don, how much I'm prest in mind.



The great desire Christ had of mans salvation
 Math. 21. Made him with joy and Triumph to ascend
 v. 7. 8. 9. And ~~we~~ admit this ~~holy~~ Acclamation,
 the City: Hosanna from those who did him attend,
 They also strew'd Palm branches in his way;
 Thus representing his victorious day.

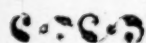


When Christ the Law of Moyſes had cōpleated
 Math. 26. A Sacrament of Love he did ordain,
 v. 28. Where his beloved with his Flesh he treated,
 Math. 28. Resolving thus on Earth still to remain.
 v. 20. Did this as yet allay his loving thirst ?
 No: it was still as great as at the first.



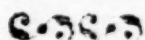
Nothing this burning thirst could satisfy,
 Love's feaver had so much inflam'd his heart,
 But shedding blood, and on the Cross to dy;
 He was so deeply wounded with Love's dart.
 Math. 26. He therefore rises, and in hast doth go
 v. 46. To meet with Judas, now his mortall foe,

Who had betray'd him to the wicked Jews;
 For thirty pence a compact he did make; Math. 26.
v. 15.
 Knowing the place of Pray'r, wch christ did use,
 Resolv'd him there with armed host to take.
 Christ knew his heart, and treacherous design: Math. 26.
v. 23.
 Yet Love would not permit him to decline.

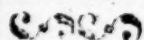


But to the Garden cheerfully he went,
 And to declare that he was passible;
 As God, he did to Nature represent
 His future pains, which were so terrible
 To the inferiour part, which was to dy,
 That he fell in a bloody Agony. Ioh 18.
v. 1.

Luk. 22.
v. 44.



The sense rejected what the soul approv'd,
 Accepting all that did advance our good:
 The sense at this with fear was so much mov'd,
 That Christ was bathed in a sweat of blood.
 He pray'd he might be freed, yet did resign, Luk. 22.
v. 42.
 Thy will be done, o Father, and not mine.



Great was the fear and terrour; yet his Love
 Transcended, and at last expell'd all fear. 1. Ioh.
4. v. 18
 Our soul's salvation he preferr'd above
 His life, and ease, as after did appear.
 This made him boldly meet his enemies: Math 26
v 46
 His Love all pain, and torment now defies. Mark. 14

v. 42.

Math 26.

27.

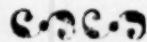
Mark 15.

L. k. 22.

23.

Jo. 19.

This made him take scoffs, blows, rebukes and
 False accusations, and nere to reply ; (scorns,
 His Whips at Pillar, and his Crown of Thorns:
 And Sentence that as guilty he must dy.
 This made him bear his Cross till he did fall,
 This nayl'd him to't: this made him tast the gall.



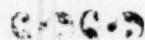
Luk 23.

v. 34.

This made him, hanging on the Cross, to pray
 For those that put him to this shamefull death:
 Their malice still with love he did repay,
 Which love was constant to his dying breath,
 His thirst could not be quench't untill he dy'd,
 And they with lance had pierc'd his sacred side.

Jo. 19.

v. 34.



Judg. 15.

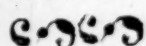
v. 19.

His victory could not his thirst allay,
 But, Sampson like, who had a thousand kill'd,
 With a jaw bone, in that victorious day,
 With burning thirst had dyed in the field,
 But that God caus'd a fountain clear to spring
 Out of that bone, which sweet allays did bring:



Thus Christ, thô, by his Cross, he had subdu'd,
 And overcome our mortall enemy,
 Thirsted on th' Cross, and to his Father su'd
 On our behalf, to gain a Legacy,
 Which was the seaven sacraments, that be
 Life-giving fountains, flowing from that Tree.

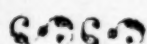
I thirst. O Father, from my Wounds let flow
 Those sacramēts, which may Mās wants supply,
 And by them you in mercy may bestow,
 Grace to their souls that they may never die:
 And thus preserve, what I so dearly bought,
 And make them practise, what on Earth I taught.



These were the Fountaīns, which the Prophet saw
 In spirit, when he did the same foretell.
 Out of your saviour's Fountains you shall draw Isai. 12.
 Water in joy, while here on earth you dwell. v. 3.
 Come, come, make hast, all you who thirsty be, Isai. 55.
 Drink at these Fountains, which to all are free. v. 1.

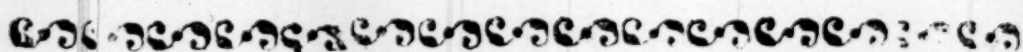


Behold the good, God's thirst brought to mākid,
 It made him man, and here on Earth to dwell;
 The way to virtue it caus'd us to find:
 It purchast Heaven, and preserv'd from Hell.
 O let us thirst his pleasure to fulfill,
 That we may never act against his will!



Let this thirst last, whilst here on Earth we are,
 Which will preserve us from Eternall thirst;
 And teach us those vain pleasures to beware,
 Which make the soul eternally accurst.
 Let's Grace and Virtue thirst, untill we dy,
 That we may quench it in God's deity.

Amen.



THE SEAVEN SACRAMENTS.

*I saw seaven golden Candlesticks and in the
midst of them one like the son of Man
Apoc. c. 1. v. 12. and 13.*

Io. 1.
v. 9.

The sun gives light unto the eye,
So doth God's grace unto the soul,
That man may walk secure therby,
And from sin's wound preserve it whole.
But if this light should be put out,
The soul would perish without doubt.



Io. 15.
v. 5.

For nature is so weak and frail,
And flesh and blood to sin so prone,
The enemy would soon prevail,
If God should leave poor man alone.
Grace is the soul's security,
Against her mortall enemy.



This grace Christ purchast on the Tree,
And that it might with us remain,
The Sacraments ordained be,
Which also do lost grace regain.
These are the conduits, which conveigh
Gods grace to souls, which him obey.

S A C R A M E N T S.

15

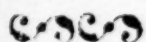
These from the side of Christ did flow;
These with his bloud & death were bought:
By their right use God doth bestow
His gracious gifts, as we are taught.
These signs Christ in his Church did place,
Still in themselves conferring grace.



S. John the shape of one did see,
Midst seaven candlesticks of gold,
Who seem'd the son of man to be;
And seaven starrs in's hand did hold:
Which shews the Sacraments receive
From Christ, the grace they in us leave.

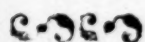
Rev. 1.
v. 13.

v. 16.



In Exodus w'are also told,
Moyse commanded was to frame
A Candlestick of purest gold,
And place seav'n Lamps upon the same,
Which were to burn, and to give light
In th' Tabernacle day and night.

Exod.
25. v. 31.
37.



This Candlestick did signify
Christ's Church: The seaven lamps declare
The Sacraments, wherein doth ly
The oyl of Grace, and true lights are,
Illuminating, with God's grace,
The soul of man, his resting place.

Prov. 8.
v. 31.

Seav'n things our bodies do require
 To their beginning and support ;
 When they are born they food desire ,
 But yet not of the strongest sort :
 Breast-milk feeds them while they are yong,
 And grosser meat when they are strong.

C.C.C.

Phyick's requir'd when Health doth fail,
 Salves are apply'd to wounded parts :
 When Phyick seem's nought to prevail ,
 Rich Cordialls must revive their hearts.
 Superiours they are govern'd by :
 By Marriage they do multiply.

C.C.C.

These seaven things most needfull are ,
 To give us life , and it maintain.
 Seav'n Sacraments Christ did prepare
 For souls , whilst here they do remain.
 Baptism the first , regenerates
 By water , souls , which God creates.

Tit. 3.

v. 5.

Io 3.

v. 9.

C.C.C.

For thô the soul is innocent ,
 Yet when it's in the Body plac't
 United , tis incontinent
 Guilty , and in it's self defac't.
 By Adam's sin it dead remains ,
 Baptismall grace it's life regains.

Pf. 50.

v. 7.

Rom. 5.

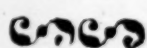
v. 12

Tit. 3.

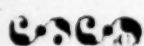
By

By Confirmation it is fed
 With milky grace; till it be strong,
 It must not tast that living Bread:
 To the adult this doth belong.
 This gives to it the Holy Ghst,
 To strengthen it against Heil's Host,

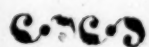
AA 14
 V. 17.



Who seek the soul's first fruit to gain,
 When use of reason doth appear.
 By Confirmation do remain
 In us God's Spirit, Love, and Fear,
 It doth enable us to fight,
 That we may put the dev'l to flight.



Let no one then this Sacrament
 Neglect. You Parents still take care,
 That you to Bishop do present
 Your children; but first them prepare,
 To this great gift of Confirmation,
 That it may prove to their Salvation;



When reason's ripe, a stronger food
 Christ in his love did here ordain,
 His pretious Body, and his Bloud,
 That he with us might still remain,
 And we not fear the greatest evill,
 Being dreadfull made unto the devill.

MarK. 14
 V. 22, 23.
 Io. 6, V^o
 56^e

Of this transcendent act of love ,
 I shall not now pretend to treat ,
 Nor how much it doth us behove ,
 Oft to receive this Heav'nly Meat.
Of this great mystery it's great alone
 There, and the rest, I do reserve
to make the mystery more known
 To treat alone , as they deserve :



Job. 7.
 v. 1.

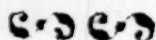
James. 3.
 v. 2.

Mans life on Earth a Warfare is ,
 'Gainst devil, World, and Flesh he fights:
 He often erres and doth amiss ,
 And wounded is by satans sleights.
 A sovêrain Salve Christ did prepare ,
 To heal , and keep him from despair.



Jo. 20.
 v. 23.

This Sacramentall Pennance is ,
 Which , right apply'd , doth heal the foul,
 Where God gives to it Peace's Kifs,
 And grace , all passions to controul ,
 To root out all inord'nate Love ,
 And fix it's joys on God above.

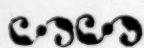


What requisites most needfull are ,
 That Pennance may work these effects:
 I shall hereafter full declare ,
 And also what are the defects ,
 Which hinder Sacramentall grace ,
 And hatefull sin set in its place.

SACRAMENTS

19

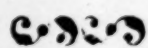
When sickness doth so much prevail,
That you expect your Friend to dy,
And usuall Physick seems to fail,
Rich Cordialls then you must apply,
Life to preserve, till Nature's spent,
Which also death somtimes prevent.



Thus Extreame Uction doth apply
The Churches Pray'r, if death appear
To those who agonizing ly:
Which God is often pleas'd to hear,
And longer life grant, to this end
That they their former may amend.

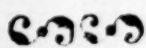
Iam. 5.
v. 14.

v. 15.



Or else it doth prepare to death,
By full remission of their sin,
That when they yield their vitall breath,
Life everlasting may begin.
O! always beg, you ne're may dy
Without this sacred remedy.

v. 15.



Judges and Magistrates we need,
The Body Politick to guide:
So Priests, and Prelates, rule and feed
All such as in the Church abide.
Hence tis that such might still remain,
Christ Holy Order did ordain.

Act. 20.
v. 18.

Luc. 22.
v. 19.

Yo. 20. v.

22.

Act. 13.

v. 3 & c.

6. v. 6.

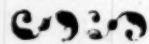
1. Tim. 4.

v. 14. 2.

Tim 1.

v. 6.

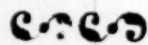
These have their power from above,
 The Holy Ghost Christ to them gave,
 Those they ordain Christ doth approve,
 And they the self same power have.
 They are the Guides unto our soul,
 Good to promote, and Vice controul.



Priests consecrate the Sacrament,
 Of the most Holy Eucharist;
 They do absolve the Penitent,
 As being authoriz'd by Christ:
 Whose sins you quit the same do I;
 And whose you bind the same I ty.

Io. 20.

v. 23.



By Wedlock Bodies multiply,
 And souls, which God in them creates.
 The Sacrament doth grace apply,
 And God this Contract consecrates.
 Who grace to Man and Wife doth give,
 That they in mutuall love may live,

Mat 19.

v 6.

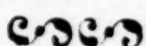
Eph 5.

v. 33.



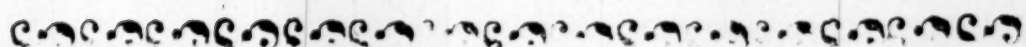
That they their duty may fulfill,
 Breeding their Children in God's fear,
 To love him and fulfill his will:
 That, when at Judgment they appear,
 They may not bear their Children's blame
 As being Authors of the same.

Here you compendiously do see
 The virtue of the Sacraments,
 As also why they seaven be;
 Which sacred number represents
 The seav'nfold grace of God's bles't Spirit,
 Which we by Sacraments do merit.



These seaven stars are our true Guide,
 That we may shun the Gulf of sin:
 By these we in God's grace abide,
 And glory at our death do win.
 Let's all praise Christ, by joynt consents,
 Who purchast us these Sacraments.

Amen.



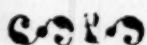
THE TWO TABLES AFTER SHIPWRACK,

BAPTISM AND PENNANCE.

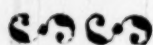
Baptize in the Name of the Father
Math. 28. v. 19.

Great ships, which seem to dare the seas,
 Are oft stav'd on a Rock:
 Which carefull Pilot might with ease,
 Have sav'd from fatal knock,
 If he Land mark, or Beacon had,
 With care kept in his eye,
 In storms and tempests ere so bad;
 He might have steered by.

But now , alas ! it is too late ,
 The Ship is broke , and all
 The goods are lost : O dolefull fate !
 That often doth befall
 The Negligent. Now all his care
 Must be , his life to save ,
 Since Ship is lost , and all its ware ,
 Left Sea should prove his grave.



And to do this he finds small hope ,
 No other ship is nigh ,
 To lend him boat , or cast him rope ,
 To save his life thereby.
 Till laying hold of plank , or table ,
 He passes through the waves ,
 At length finds footing , firm and stable ;
 Whereby his life he saves.



A stately ship God once did place
 On this World's dangerous waves ;
 This freighted was with holy grace ,
 Which here from shipwack saves.
 This ship was Man , the Pilot soul ,
 His Guide was reason's light :
 His will had power to controul ,
 And make him steer aright.

The crafty Pirat , who did see
 That Man would sail secure ,
 Untill this Light extinguih't be ,
 The same did strait procure.
 With lies he tempts , and doth prevail,
 The right way not to steer :
 Poor man believes , secure doth sail ,
 The Rock he doth not fear.

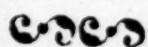
Gen. 3.
 v. 4.



This Rock was the forbidden Tree ,
 Which he was not to touch :
 If so , death's prize he was to be ,
 God's Pact with him was such.
 The devill tempts , with Eve his wife ,
 He eats and fears no blame ;
 Thus sense depriv'd his soul of life ,
 And we partake the same.

Gen. 2.
 v. 17.

Gen. 3.
 v. 6.

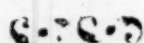


For all were lost , and still had been,
 Had not God , in his love ,
 Promis'd Redemption from this sin ,
 And all guilt to remove.
 Christ by his death did this fulfill ,
 And Sacraments ordain ,
 As helps for us to do his will ,
 And favours here obtain.

Gen. 3.v.
 15.C. 22.
 v. 18.
 Ps. 131.
 v. 11.
 Math 27.
 v. 26.

Of these, Baptism, and Pennance are
 Those, which we Tables call :
 Ordain'd our losses to repair,
 And save us after fall,
 The first shipwrack that Men sustain'd,
 Was by Originall Sin :
 From this, by death, Christ them regain'd,
 Or else all damn'd had been.

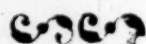
Rom. 5.
 v. 12.
 Gen. 3.
 v. 19.



Thô Christ from pains of Hell did save,
 By shedding of his Bloud :
 Yet joys of Heav'n no one shall have,
 But by Baptismall floud.
 This Christ ordain'd, that so his merit
 Might be to Man apply'd :
 And that he now, new born in spirit,
 Might in his grace abide.

Rom. 5.
 v. 8 9.
 10. 10 3.
 v. 5.

Math. 8.
 v. 19.



Hence tis, that Children christ'ned be;
 Christ dy'd for all : who faith
 The little ones let come to me,
 Althô they have not faith :
 The Parents faith may here suffice,
 As well as Parents fall,
 Did cast them out of Paradise,
 And purchast Hell withall.

2. Cor. 5.
 v. 16.
 Marc. 10.
 v. 14.

When

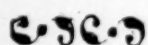
When Christ'ning Font cannot be had,
 Desire and Love supply:
 Or else some Saints case had been bad,
 Who did without it dy.
 Of Baptism, sev'rall sorts there be:
 Water, Love's Fire, and Blood.
 If th'first to have man is not free,
 The other are as good.



The fruits of this great Sacrament,
 Are Justifying grace:
 The sin which we have by descent,
 That doth our soul deface,
 And actúall are remitted; but
 Here grief is still requir'd;
 Heav'n gates are op'ned, which were shut,
 Where's all can be desir'd.

Tit. 3. v.
5.

Act. 2. v.
38.
Io. 3. v.
5
Marc. 16.
v. 16.



After this Sacrament receav'd,
 Who in great sin doth fall;
 His soul of this grace hath bereav'd,
 And purchast Hell withall.
 This second shipwrack we do name,
 From which the soul to save,
 No one can twice baptize the same,
 What help then can he have?

Esay. 59.
v. 2.

Rom. 6.
v. 25.

Hebr. 6.
v. 4. 5. 6.

Our mercifull Redeemer hath
 Left us a second Table,
 Which, joyned with a perfect Faith,
 Grace to restore is able.
 This Sacrament of Pennance is,
 The soul's security;
 Which if the soul doth willing miss,
 It's lost eternally.

THE SECOND PART OF PENNANCE

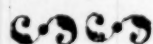
Whose sins you remit they are remitted.
Jo. 20. v. 23.

Math. 9.
 v. 13.

Io. 20.
 v. 23.

Ibid.

Chrift, who came sinners frail to save,
 As we read in Saint John,
 Absolving Pow'r in his Church gave,
 And this to Priest alone.
 Whose sins on Earth you do remit,
 And whose you do retain,
 The first in Heav'n I also quit,
 The other shall remain.



We sin, in thought, in word, or deed;
 All sin comes from these three.
 Three ways to satisfy there's need,
 That sin remitted be.
 So Pennance, that's the Sacrament,
 Contains a triple part.

Iam. 5.
 v. 16.
 Math. 5.
 v. 25.

Confess the fault; the wrong'd content,
 With sorrow from the heart,

OF PENNANCE.

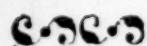
27

These three, when as they perfect be,
And joyn'd with Absolution:
As Sacrament impart to thee
Of grace a distribution.
Where God is reconcil'd again
To thee, in perfect love,
From Hell thou'rt freed, and dost remain,
God's Heir to Heav'n above.

2. Cor.
v. 10.



Let no one here this doubt admit,
Suggested by his foe,
How can this Penance small acquit
Of sin? when all men Know,
Sin doth deserve Eternall pains;
And what proportion's this?
Penance is but while life remains,
And that for ever is.



It's true: God's Justice seeks severe
Proportion to the debt;
And these twoequall ballanc't were,
When Mercy Justice met.
That was, when Christ, Man to regain,
Upon the Cross did dy;
This Sacrament he did ordain,
His merits to apply,

Math. 5.
v. 27.

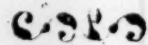
Pf. 84.
v. 11.

To sinfull soul, that's gone astray :
And Baptism doth the same.

Let none deny then but man may
Remit sin, in Christ's name.

John. 20.
v. 23.

If you believe Christ's God and Man,
Believe he cannot ly,
And by this Sacrament he can
His Justice satisfy.

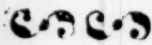


And thô Christ's merits did supply
Our inability ;

Think not, because he once did dy,
You are so quit and free,

Luk. 13.
v. 3.
Rom. 2.
v. 6.

That you may Pennance now neglect,
And good works set apart :
As thô our saviour would protect
A wicked sinfull heart,



Pf. 44.
v. 8.

Heb. 1.
v. 9.

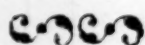
Luk. 13.
v. 3.

No : Christ will not encourage Sin,
Which odious is to God.

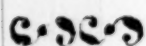
Be sure if you do fall therein,
You'l feel his scourging rod.

Except in heart you do repent,
And, as Christ hath ordain'd,
Make use of Pennance Sacrament
Where pardon is obtain'd.

First see that you true sorrow have ,
 For sins you have committed :
 Your soul you can't without this save ,
 Nor of sin be acquitted.
 To have this greif, consider well ,
 What fruit by sin you gain ,
 With loss of Heav'n you purchase Hell , Rom. 6.
v. 23.
 And devil's slave remain.



For what is sin , but a privation
 Of your act's rectitude ?
 Contempt of God , and your salvation ,
 And all ill doth intrude :
 Your soul's possessed by the devill ,
 Where he doth rule and reign ,
 Compelling it to what is evill ,
 This is a sinners gain.



This well consider'd , must needs move,
 Your soul sin to repent :
 But chiefly loss of your God's love ,
 In heart you must lament ;
 This most of all let soul resent ,
 That God is from her parted ,
 (Who is her Center of content.)
 Because she prov'd false hearted.

1. Iohn.
3. v. 8.

Isay 59.
v. 2.
Ier. 17.
v. 13.
Osee. 4.
v. 12.

Here let your soul grieve bitterly,
 With sorrow from the heart:
 Hence forth resolve you'll rather dy,
 Than from your Lord depart.
 If he'll be reconcil'd again,

Zach. 1.
 v. 3.

Isai. 1.
 v. 18.

Such sorrow will him win,
 To come to you, and there remain,
 Remitting all past sin.

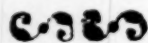


A&. 19.
 v. 18.

Next, all the sins you do recall
 To mind, you must confess,
 Their nature, circumstance, and all
 What's doubtfull still expresse:
 If you conceal but one great sin,
 Or what much aggravates,

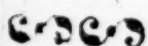
A&. 5.
 v. 4.

A greater evill you fall in;
 Such sacriledge God hates.

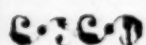


It maketh void your whole Confession,
 And no sin there is quitted,
 When Priest absolves; but new trangression
 And mortall sin's committed:
 And all sins after, while you live,
 Tho' you confess them plain,
 And Priest doth Absolution give,
 Unpardon'd still remain.

For till the first sin be confess't,
 That once you did conceal,
 God pardons none of all the rest:
 Be sure then it reveal,
 With all, which you since that committed,
 How oft' confess't, receiv'd;
 That sacrilege may be remitted,
 And Conscience be reliev'd.



When you to Priest your sins confess,
 Let neither shame, or fear,
 You hinder: but still truth express,
 And make Confession clear:
 Fear not the Priest will them disclose,
 For he is sure of this,
 If ever he discovers those
 His soul condemned is.



Thirdly; this Sacrament requires
 You satisfy for wrongs:
 And this as Priest of you desires,
 To Penance this belongs.
 Your neighbour satisfaction make,
 Restoring what's his due;
 And ask his pardon for God's sake,
 That God may pardon you.

Exod. 22.

v. 1

Luk. 19.

v. 8.

To God, your satisfaction is

Pf. 50.
v. 19.

A contrite humble heart,

To mend what you have don amiss:

Efay. 59.
v. 2.

No more from him to part,

By sinfull thought, by word, or deed;

Be sure you this intend.

Math. 10.
v. 22.

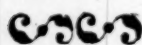
Pray him to help in time of need,

Persever to the end.



Tho all this cannot strait be done,
Yet really resolve,
This to perform, when you are gone,
That Priest may you absolve;
Thus Sacrament works it's effect,
Which is your sins Remission,
And grace of God, which will direct,
To mend your life's condition.

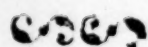
Io. 20.
v. 23.



Be sure avoid this great abuse,
Which I fear some fall in,
To make this sacramentall use,
An instrument to sin.
Because Christ left this help for all,
Who truly do repent,
They little care how oft they fall,
And lost grace less resent.

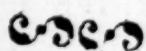
For

For Who presumes to sin, because
 He may here find salvation;
 Directly runs into the jaws
 Of Hell, to his damnation.
 For, to confess thus, without doubt
 He never is absolv'd;
 Till he doth also cast this out,
 And better is resolv'd.



This Sacrament was not ordain'd,
 T'embolden you in sin;
 But that, when grace is here regain'd,
 You may abide therein.
 With Magdalen past sins lament,
 And follow Christ your Lord;
 Thus you will find true hearts content,
 When Christ and you accord.

Luk 7.
 v. 38.



All praise and glory to Christ's Name,
 Who sin did here remit,
 As Man: and to men gave the same,
 Full power to acquit.
 As Father me to Earth did send,
 I also do send you;
 Absolve poor Sinners, to this end
 That they good life renew. Amen.

Mark 2.
 v. 10. 11.

Iohn. 20.
 v. 21.

E

THE SACRAMENT OF LOVE,
OR THE SACRAMENT OF SACRAMENTS.

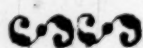
*This is my Body. This is my Bloud.
Math. 26. v. 26. 28.*

M Osaick Sacraments Adieu ;
To this you must resign the place.

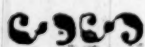
Hebr. 10. v. 1. You were but Figures, here's the true
Fountain, and source of heav'nly grace.

1o. 6. v. 49. 51. You did prefigure what is here,
True God and Man, our JESUS dear.

1



Levit. 1. v. 2. c. Not oxen, sheep, nor calves, or bread,
Are off'ed here, as in that Law.
7. v. 9. Gal. 2. v. 19. c. Those types and figures now are dead ;
5. v. 2. Aaron like sacrifice nêre law ;
True God and Man's our Sacrifice,
And here upon our Altar lies.



Hebr. 9. v. 28. He's Sacrifice, and Sacrament,
And ~~first~~ ^{off'ed} ~~did~~ ^{here} offer Sacrifice,
Hebr. 9. v. 12, 14. The Priest by his Commandement,
The Consecrating Words applies.
By death he sacrific'd on th' Cross,
It's off'ed here without life's loss.

THE SACRAMENT OF LOVE

35

God's son for Man's sake did descend
From Heav'n, took flesh, and man became,
And practis'd virtue, to this end,
That Man might learn to do the same.
If you will my Disciple be,
Deny your self, & follow me.

Io. 1. v.

14.

Io. 13. v.

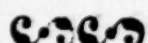
15.

Math. 16.

v. 24.

Luk 9. v.

23.



And when the scriptures were fulfill'd,
And what of him was writ compleated,
Thô innocent, the Jews him kill'd,
Whom they before had vilely treated.
His Love nail'd him unto the Cross,
Man to redeem, and his great loss.

Io. 19.

v. 28.



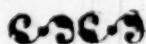
He dy'd but once: yet still doth dy,
And shall as long as world doth last,
As to th'effect, not really:
His suff'ring state is gon, and past.
That memory of this remain,
A Sacrifice he did ordain.

Revel. 13.

v. 8.

Rom. 6.

v. 9.



In the last Supper, he did make
With his Disciples, he took seat,
And Blessing Bread and Wine said, Take,
This is my Body which you eat;
This is my Bloud: do you the same,
As a Memoriall in my Name.

Math. 26.

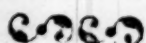
v. 26. 28.

Luk 22.

v. 19.

Jo. 6. v.
33. 38.

Thus, Phœnix-like, he still revives,
Thô for our sins he once was dead,
Like Pelican, to save our lives,
His children with his flesh he fed.
What Mother ever did, in stead
Of Milk, with her bloud children feed?



Prov. 8.
v. 31.

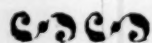
Here did he perfectly fulfill,
What Salomon of him did write;
The sons of men, who do my will,
To be with them is my delight.
Whom by my Death I did revive,
With my own flesh, I keep alive.



2. Petr. 1.
v. 4.

Jo. 6. v.
36.

And this I do, that they may be
Rais'd up from their poor humble state,
And that they may be one with me,
By perfect love, and sin's true hate.
Who eats my Flesh abides in me,
And to him I'll be united be.



Mercy and Love did me incline,
To leave my Father's glorious Throne,
That I might Man's frail Nature joyn
To my divine, and make them one.
I took his flesh, and do hereby
Return it, with my Deity.

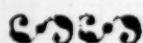
THE SACRAMENT OF LOVE.

37

O sacred Banquet, th'Angels treat,
Supper of Lamb, and Wedding Feast!
On Earth become poor Man's true Meat,
That he while here may find true rest,
And to his Spouse Christ wedded be,
And joyn him for Eternity.

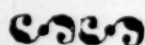
Revel.
19. v. 9.

Io. 6. v.
56.



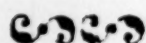
Behold here God's transcending Love,
Which, if it were consid'ed well,
The hardest heart to love would move,
And make it in God's love excell.
Love made God man, on th' cross to dy,
And in this Sacrament to ly.

Io. 3. v.
16.



The Paschall Lamb prefigur'd this,
Which also was men to remind,
How striking Angel doors did miss,
Where Lamb's Bloud sprinkled he did find,
When Egypts first-born all were slain,
And Hebrews did alive remain.

Exod. 12.
v. 13.



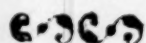
By this Bloud all men were set free,
From the deserved pains of Hell:
And by the same preserved be
From Dev'l, while on the Earth they dwell;
Who goes about Souls to devour;
But where this Blood is, hath no power.

1. Pet. 1.
v. 19.
Revel. 5.
v. 9.

1. Petr.
5. v. 8.

Numb.
21. v. 8.

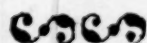
The Brazen serpent did make whole
From Defart's serpents poy's'nous bite,
All that beheld it on the Pole;
So doth this Lamb, where Faith is right;
This nailed once upon the Tree,
From serpent's bite set all men free.



Gen. 2.
v. 9.

A Tree was plac't in Paradise,
Life Giving those who should it tast.
This Sacrament was Christ's deaths price,
And in his Church by him was plac't.
Who eats of this shall never dy,
But live with Christ eternally.

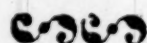
Io. 6.
v. 50.



Exod. 16.
v. 4. 13.

With Manna God his children fed,
In Defart, t'was their only meat,
Which place supply'd of Flesh, and Bread,
Thus God did his Beloved treat;
All pleasant tastes it did contain,
In health, and strength, they did remain.

Wisd. 16.
v. 20.

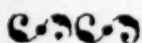


True Manna is this Sacrament,
Which doth contain all heav'nly grace,
And fills the Soul with all content,
Till it in joy beholds God's face.

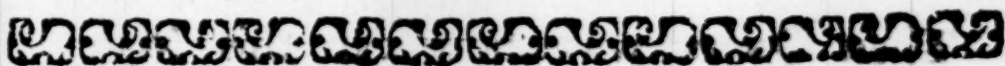
Io. 6. v.
49. 50.

Who eat that Manna now are dead;
He nêre shall dy that's with this fed.

See how all types and figures are
 Compleated in this Sacrament ,
 Which grace gives with all virtues rare ,
 To feed here is the soul's content.
 Yet soul that is in wicked state,
 This Sacrament doth nauseate.



A stomack weak and disaffected
 Rejectes the best meat that it takes :
 And if by Physick not corrected,
 What's good the cause of Death it makes.
 Who this receive unworthily ,
 Of Death and Judgment guilty ly.



THE SECOND PART OF DUE PREPARATION.

*Who receives unworthily receives Judgment
 to himself. 1. Cor. 21.*

TH E counsell of S. Paul then take ,
 Before you do approach this Feast ,
 Examen strict in Conscience make ,
 Of what is sinfull in the least :
 If Charity , and Faith be true ,
 And nought in Conscience trouble you.

1. Cor.
 11. 28.

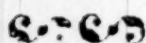
40 THE SACRAMENT

As Body by the soul doth live,
Which separated strait doth dy :
So Faith life to the Soul doth give,
And to the works of Charity.

Rom. 3.
v. 20.

Iac 2.
v. 26.

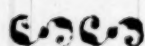
Without Faith works are truly dead,
Without works Faith is quite misled.



A lively Faith, when you receive,
Is the first thing that God requires :
Of this the poor soul to bereave,
The devil of all things desires.

Io. 6. v.
52.

How can a Man Christ's true flesh eat?
Thus did the Jews our Saviour treat.



Their Query was, how can this Man
Give us his flesh? They did not own
That Christ was God, who all things can,
At pleasure do with word alone;
Who made all things of nought, can't he
By word make Bread his Body be!



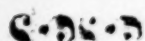
The Jews had never doubted this,
Had they believ'd him God to be,
So when Man doubts, most clear it is,
He doubts of his Divinity.

Think this not much; believe Christ can
Do all things, who is God and Man.

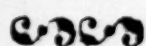
Io. 1. v.
34.

Be

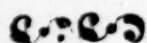
Believe you then this verity ;
 Confirm'd by Christ's repeated word ;
 The Fathers with S. Paul agree ;
 The Church and Councils all accord ,
 When lawfull preists christ's word pronounce,
 That's Flesh of Christ which Bread was once.



What wine was also is made Bloud ,
 Of neither substance doth remain ,
 True Faith is here misunderstood
 By those , that teach that doctrine vain.
 Christ's under signs of Bread and Wine :
 No Bread remains, or fruit of vine.

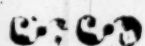


And since his Body's glorify'd ,
 It is against the Christian Faith ,
 His Flesh and Bloud here to divide :
 Who one receives the other hath.
 If these you part , then Christ can dy
 Once more , which makes the scriptures ly. Rom. 6.
v. 9.



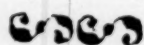
Christ consecrated Wine , and Bread
 And Priests the same commanded were ,
 To mind us that when Christ was dead,
 His Flesh and Bloud were parted there.
 But now his Body's glorify'd ,
 Bloud in his Body doth abide.

When sacred Host the Priest divides,
 Your senses then be sure controul:
 Believe Christ still entire abides,
 In part as much as in the whole.
 The Priest breaks but the signs you see,
 In each his Bloud and Body be.

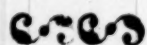


Next prove if you have Conscience clear:
 For if in mortall sin you be,
 At this great Feast do not appear;
 For then you are Christ's enemy.
 With my Disciples I Pasch make,
 Be sure the same no Judas take.

Marc 14.
 v. 14.



If you find sin's wound in your soul,
 Make use of Pennance Sacrament,
 Which Christ ordain'd to make it whole:
 Where sin with grief you must resent,
 Confess; resolve it to amend:
 The Priest absolves you to this end.

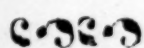


Then see you are in Charity,
 With those who ever you offended,
 And let your love united be,
 To other virtues, or intended.
 Thus take this Sacrament of Love,
 That you may live with Christ above.

Math. 5.
 v. 25.

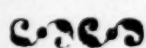
See that you Wedding Garment have,
 Pure in your Soul, with virtues drest.
 For want of this, rebuke Christ gave,
 To one who was at wedding Feast.
 How cam'st Thou here? to Hell be gon,
 Not having wedding Garment on.

Math. 22
 v. 12, 13.



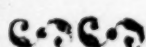
When from this Feast you do depart,
 Be sure this great abuse you fly,
 To cast all sorrow from your heart,
 And lead your life as formerly.
 This doth your sin increase ten fold,
 Oft to resolve, and nêre to hold,

Luk 11.01
 2. 26.



When you depart, straitway begin
 Your promises to execute,
 Avoiding what doth lead to sin;
 Embrace what yieldeth virtues fruit,
 Be on your guard, and ready stand,
 Believe your Enemy's at hand,

1. Petr. 5.
 v. 8.

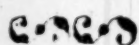


To try if he can separate
 Christ from your Soul, by sinfull act.
 Increase in you sin's perfect hate,
 And oft renew the late compact,
 Which you with God have made: and dy,
 Rather than from it basely fly.

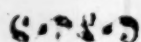
Pf. 118.
 v. 128.
 Rom. 12.
 v. 9.

44 THE SACRAMENT OF LOVE.

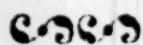
Chrysoft. Homil. 65
Fear not, but fight courageously,
You are made dreadfull by loves fire,
To this your mortall enemy,
To quench it is all his desire,
Breath forth this fire in satan's face,
He cannot stand, but soon gives place.



Luc 24. v. 29.
Then turn unto your JESUS dear,
Embrace him with a loving heart,
Desire he'll take his lodging here,
And never from you to depart.
Remain, O Lord, for night draws on
Of sins Temptation, be not gon:



Ecclef. 12. v. 12.
How senseless are men to refrain,
Receiving this blest Sacrament:
Since that it doth all grace contain,
And fills the Soul with true content.
The cause of this is liberty,
The Flesh would not restrained be.



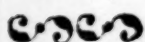
All honour, praise, and glory be
To Christ, for this great sign of love.
That you may for Eternity
Live, joy, and reign with him above,
Oft humbly take this Sacrament,
In soul to God, and virtue bent. Amen.



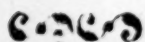
THE SACRIFICE OF THE MASS.

Do this in remembrance of me.

Luc 22. v. 19.



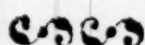
THE light of reason dictates this,
That there's a God from whence we came:
It also dictates, that there is
A Sacrifice, due to the same,
By which we do him Homage pay,
And our true Lord and Master own,
And for his blessings daily pray;
This honour's due to him alone.



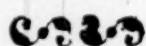
The Heathens, by the self same light,
Did own a God, and sacrifice:
But yet their judgment was not right,
They many own'd, and did devise
Horrid Oblations, to express
Their duty to the Gods they own'd:
They sacrific'd, as merciless,
Their children, not the least bemoan'd.

*Pf. 105
v. 37.*

In Natures Law, as we are taught,
 Gen. 4. Man Sacrifice to God did yield:
 v. 34. Thus duty paid and Blessings sought;
 v. 5. Cain gave to him fruits of the field,
 v. 4. And Abell of his flocks, as due.
 But Cain's Oblation God rejected:
 God knew that Cain's heart was not true;
 Just Abel's off'ring was accepted.



In Moyse's Law commanded were,
 Four Sacrifices, for salvation;
 Levit. 1. Burn't Off'rings, which consum'd all there;
 v. 9. The second was of Expiation.
 Exod. 29 The third Thanksgiving they did call.
 v. 36. The fourth prefer'd their just petition.
 Lev. 7. v. To these the Law obliged all,
 12. Lev. 15. God's grace to gain, and sin's remission.
 v. 15. Numb. 6
 v. 47.

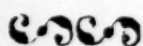


The first did own God's Deity,
 And that from him we've our Creation.
 The next did purge iniquity,
 And thus preserved from damnation.
 The third for blessings gave God praise,
 The fourth for favours made request,
 These Sacrifices of those days,
 Rom. 7. Christ did abolish with the rest,
 v. 6.

And in the new Law did ordain
 One great unbloudy Sacrifice,
 Which in effect doth all contain,
 Where he himself concealed lies :
 Which he commanded should be don ,
 And now it is without life's loss ,
 In memory how he God's son ,
 Made man , did dy upon the Cross ,

Luk 23.
 v. 19.

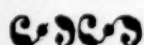
v. 19.



Where he for sin did satisfy ,
 And by his merits purchase grace.
 We to our souls must them apply ,
 That grace of sin may here take place ,
 Which by this Sacrifice we do ,
 Where of Christ's Death we God remind,
 And for his grace and pardon sue,
 Which through his merits we do find.

Rom. 9.
 v 11. and
 13.

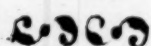
Heb. 13.
 v. 15.



This Sacrifice the Mass we call ,
 From the word *Mitto* , that's to send :
 For here by Christ God sends to all
 His grace , who with true faith attend ,
 And we by Christ return again ,
 Our pray'r and thanks to God above.
 And thus the faithfull do remain ,
 By this Oblation in God's love.

2. Petr. 1.
v. 19.

When first from Satan Man was freed,
Upon the Cross by meek Lamb's Bloud,
That we might still this loving deed
Bear in our minds, and for our good,
A Sacrifice Christ did ordain,
Wherein himself would offered be:
And thus on Earth with us remain,
From Death of sin to keep us free.



1o. 6 v.
56. 57.

By this great Sacrifice we own,
That God, made Man, dy'd on the Cross:
And that Christ able was, alone,
Man to redeem, and his great loss:
This now doth expiate our sin:
By this we thanks for favours give:
By this we beg and graces win:
By this, made one with Christ, we live,

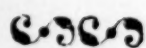


Here's Sacrifice and Sacrament,
The same that's offer'd we receive:
This by Oblation's to God sent,
Which Christ for our relief did leave.
This Sacrifice, in full, contains
What all the old prefigured;
The Author of them all remains
Here, under signs of Wine and Bread.

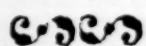
How

How can we think God will deny,
 What here we ask in JESUS Name?
 Since Christ, that we might satisfy
 His Justice, did ordain the same.
 As he by Death did satisfy
 The Debt, that to our sins was due:
 So we by Mass his Death apply
 To us, and forth our pardon sue.

Coloss.
 2, v. 14.



No fast, no Pray'r or other act,
 Doth God so please, as doth the Mass.
 No Sin, no Crime, or horrid fact,
 In their demerits can surpass
 The merits of our saviour dear,
 Which are in virtue infinite,
 And for our souls are off'red here.
 All men to Mass let this invite;



Since that for those who present are,
 It's offer'd in a special sort,
 And they above the rest do share
 In the effects, who there resort;
 But most of all, who with the Priest
 The same do offer with pure heart:
 For they by this are joynd with Christ,
 And void of grace shall nêre depart.

The Angels here on Christ attend;
 Be sure with rev'rence to remain:
 Lest Christ and them you should offend,
 And Curse instead of Blessing gain.

10. 2. v.
 15.

We read that Christ with his own hand
 Chastiz'd those which the Church abus'd:

10. 9. v.
 31.

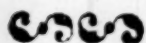
All Church-profaners guilty stand,
 The Pray'rs of such will be refus'd.



If by just let you can't be by
 In person, when the Mass is said;
 Devoutly still the same apply
 Unto your soul, where you are stay'd:
 Make you an Altar of your heart,
 With sorrow pierc't; heat with love's fire;
 By Pray'r devout act you the part
 Of Priest, and you'll have your desire.

Ps. 59.
 7. 18.

2. Cor. 8.
 7. 12.



For Dead, as well as Living, we
 Do offer up this Sacrifice:
 And surely they partakers be,
 Since Holy scriptures do advise
 To pray for them: so when you here,
 Or absent, do your prayers say,
 Still let your Charity appear,
 And for these Souls devoutly pray.

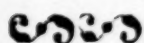
2. Macch.
 12. v. 46.

OF THE MASS.

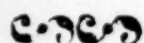
51

Since Mass doth Christ's Death represent, 1. Cor.
11. v. 26.
Devoutly on it meditate :

All your past evils there repent ,
Raile in your soul sin's perfect hate ;
With tears reflect upon the pain ,
Which he for sin did once endure ,
That he to God your soul might gain ,
And heav'nly joys for you ensure.



And as Christ is the Mass-Oblation ,
Doubt not God's wrath to pacify ,
And through his merits have Salvation ,
Who for your sake vouchsaf't to dy :
If you devout with Priest do joyn ,
And offer up this Sacrifice ,
Where under signs of Bread and Wine ,
True God and Man obscured lies.



In all your wants devoutly go
Unto this Treasure-house with speed ,
Where God doth freely grace bestow ,
Supplying us in all our need ;
When you are tempted unto evill ,
To this great Sanctuary fly ,
Where you'l be shielded from the devill ,
And under God's Protection ly.

Coloss. 1.
v. 19.
20.

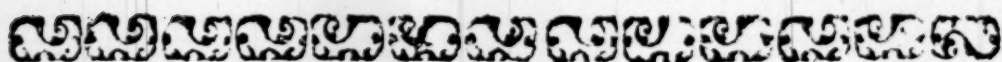
Numb.

28 v 3.

Ezech.

46, v. 13.

The Jews did daily Sacrifice
 A Lamb , and thus their duty pay'd :
 The same doth holy Church advise ,
 And therefore Mass is daily said ,
 That you to God may honour give ,
 And keep your soul still in his grace,
 To Mass devout be while you live ,
 That with the Just you may have place.
Amen.



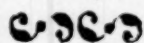
THE ISRAELITES LAMENTATION

IN THEIR CAPTIVITY.

THE FIRST PART.

*Upon the rivers of Babylon there we sate , and
 wept whilest we remembred Sion. Ps. 136. v. 1.*

TH E Prophets , by internall light ,
 Of future things have such foresight ,
 That what's to come they tell as past ,
 And often what is first put last.



Thus David did , in spirit , see ,
 The Israëlites Captivity :
 Their bitter sighs , and Lamentation ,
 For holy Sion's Desolation.

Upon the Riv'rs of Babylon,
We sate, and wept, and made our moan, See the
In this our dolefull, and sad state, whole.
On Sion we did meditate. Psalm,
136.

How we sometime were happy there,
But for our sins exiled were;
City and Temple are destroy'd,
All desolate doth ly, and voyd. 4. Kings.
22. v. 16.
17.
Isai. 64.
v. 10. 11.

How often did God patiently
Bear with our sins, and sweetly try,
By less chastisements, if he could
Win us, and if return we would? Ps. 106.
v. 13.

When he chastiz'd we promis't fair,
When he withdrew we took no care.
Thus often try'd we nêre amended,
Our crying sins to God ascended. Ps. 106.
v. 12. 13.
Ps. 77. v.
34. 41.

We often did our God deny,
And fell into Idolatry.
We sacrific'd our children dear,
To Idols: God we did not fear. Ps. 105.
v. 37.

The holy Temple we abus'd,
And Holy Sacrifice misus'd,
Would not Gods holy Law obey,
Regarded not what Priest did say.

Isay.
Jeremy.
Ezech.
Isai &c.

The Prophets warnings we still slighted,
In vice and wickednes delighted:
Our Heav'n was Wealth, and Carnall Pleasure,
Which we affected without measure.

Ier. 29.
v. 10. 11.
Ps. 105.
v. 43
Ier. 12
v. 28. 29.
30.

Thus we provok'd our loving God,
To lay upon us Justice rod.
As we his Mercy oft abus'd,
To shew us Mercy he refus'd.

4. Kings
25. v. 21.
v. 3.
Ier. La-
ment. 1.
v. 20.
Baruch.
2. v. 3.
Ezech. 5.
v. 18.
4. Kings.
24. v. 24
4. King.
35. v. 9.
13. 14. 15.

Our dearest friends by th'sword lay dead,
Our Wives and Children famished.
O dolefull day! for want of meat
The Parents did their Children eat.

4. King.
24. v. 15.
16.
1. Chron.
9. v. 1.

The fierce Chaldeans, who did take
Our City, did us Pris'ners make,
They Sion burnt, and Temple sack't,
Our sins did cause this horrid fact.

To Babylon, their chiefest City,
They brought us slaves, where void of pitty,
They us'd us with a cruelty,
Exceeding Egypts slavery,

Ier. Lam.
1. v. 11.
2. 3. v. 4.

Our Bread was short, our Drink was scant;
Who can with tongue expresse our want?
The labours we did undergo,
For others forc't to plow and sow.

Our enemies did domineer,
And keep us in such aw and fear,
Like Slaves, we under foot were trod,
Chastized with the Whip and Rod.

Ier. Lam.
1. v. 3.

— — — — —
This ill exceeded all the rest,
And our poor souls with grief oppress'd,
To serve our God we were not free,
But prest unto Idolatry.

— — — — —

Their Temples, Altars, Sacrifice,
Reminding us how Sion lies,
In ashes, and the Temple torn,
With all the Altars now forlorn.

Barud. 6.
v. 3
Ier. Lam.
1. v. 4.

— — — — —
This caus'd such grief, no pleasant thing
Could any pleasure to us bring.
But more increas't our tears and grief,
Our sorrows could find no relief.

— — — — —

They plac't us by the river side,
Where whisp'ring stream did curling glide,
The banks were set with fallow trees,
About them pleasant notes of bees.

Pf. 136
v. 1.

— — — — —

This did increase our Melancholy,
To meditate on our past folly;
How with true joy we once abounded,
And with God's blessings were surrounded.

Deut. 7.
v. 13.

v. 14. How, of all nations, we were blest,
 2.Chron. Our Temple did excell the rest;
 7.v. 13. By sacrifice we did obtain,
 14. 15. All spirit'all good, and did remain,

Deut. 7. God's chosen people: till by sin
 v. 6. To leave his laws we did begin,
 And sacrifice to Idols, which
 Our hearts with folly did bewitch.

For this allow'd of liberty,
 In carnall pleasure we might ly,
 Without controul, and Heaven make
 On earth: which freedom we did take.

Ierem. And thô the Prophets did foretell
 8cc. Those ills, which for our sins befell;
 Their preaching we would not believe,
 But freedom to our senses give:

Pf. 144. Which justly brought us in this thrall,
 v. 18. Which when into our mind we call,
 No musick, voice, or pleasant thing,
 Can to our sad hearts comfort bring.

Pf. 136. We therfore hang'd our Organs by,
 v. 2. Than play, we had more mind to cry;
 And when they scoffing bid us sing,
 This grief unto our hearts did bring.

LAMENTATION.

59

Reminding us, thô now too late,
Of our lost joys and pleasant state :
Sing unto us of Sion's songs ;
Joy to this pleasant place belongs.

V. 35

Leave of your melancholy thought,
Live chearfully, where you are brought,
Conform to us, and think not on
Jerusalem, from whence you're gon.

And you shall live with us in peace,
All slavish cruelty shall cease ;
To gather Wealth you shall be free,
And joy with us in liberty.

4. King.
25. V. 24.

No : thô our slavery be great,
And us so cruelly you treat,
Jerusalem we'l nêre forget,
Nor love on Babylon will set.

For, thô our sins deserved this,
We now repent what's done amiss,
And hope God will be pacify'd,
Who Penitents nêre yet deny'd.

Baruch,
4. V. 1.

Ezech.
33 V. 12.
16.

This is a place more fit to use
Sighs, holy songs we'l not abuse,
To sing them in this wicked land,
Left we should with you guilty stand.

Pf. 136.
V. 4.

H

In this, some comfort we do find,
To keep Jerusalem in mind:
Which if we ever do forget,
Let this our Penalty be set;

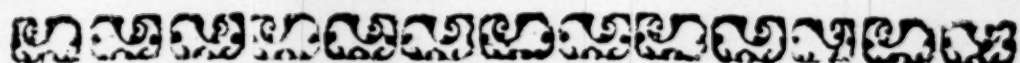
v. 5. That our right hand forgotten be,
That's what is dearest let us see
v. 6. Forsook by God; nay let him cause
Our Tongues to cleave unto our jaws.

If she have not the cheifest place
Still in our joy: and with God's grace,
We hope to see her walls rebuilt,
The Temple purg'd where bloud was spilt.

New Altars made, and sacrifice
Offer'd, which God will not despise,
But pardon give, with a cessation
Of his just wrath, and indignation.

This we'll pray for while we live here,
And from this time live in God's fear,
With hope expecting our recall,
When we will praise him, great and small.

1. Esdr.
7. v. 1. c.
3. v. 1.
Their Pennance did with God prevail,
And of their hope they did not fail:
But God recall'd them back again,
In Joy and peace they did remain.



A SINNERS LAMENTATION IN THE

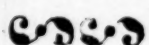
. DEVIL'S BONDAGE.

THE SECOND PART.

Many are the scourges of a sinner. Ps. 31. v. 10.

O You, that do pass by this way,
 Stop here, and make some little stay;
 Attend and lend to me your ear,
 That you my dolefull case may hear:

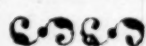
Ier. Lam.
 1. v. 12.



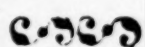
Which may a warning to you be;
 And also make you pittie me,
 Who on these pleasant banks can find,
 No object to content my mind.

Ezeck.
 14. v. 8.

Eccles.
 1. v. 14.



The murm'ring waters musick make,
 Wherein the Ear may pleasure take,
 The streams, reflected by the sun,
 Delight the eyes to see them run:



A fragrant smell the flowers cast,
 The fruit's delicious to the tast,
 All's here that may the senses please,
 Refresh the Body, and give ease.

H ij

Ecclef. 2.
v. 1. 11.

Yet all these bring no joy to me,
But objects of my sorrow be;
Reminding me what I have lost,
By hatefull Sin how dear it cost.

Sion is still within my mind,
Christ's holy Church, where I did find
Those inward joys and consolations,
That far excell'd these recreations.

Prov. 15.
v. 15.

A Conscience clear was my great feast,
Where I still fed on what was best:
Christ's Body was my dayly bread,
His Bloud my drink: thus was I fed.

Wherein I found all true delight.
Faith gave my Understanding light;
True Charity my Heart inflam'd;
The sweets I felt cannot be nam'd.

1. Cor. 2.
v. 9.

No eye ere saw, or ear heard tell,
Nor can Man's Heart conceive it well,
What God for man doth here provide,
While he doth in his love abide.

1. Io. 4.
v. 18.

Pf 15.
v. 9.

Love doth his Heart secure from fear,
Hope makes his future joys appear
As present: thus he doth possess,
In part, his future happiness.

LAMENTATION.

63

This happy state was I once in,
Till I consented unto sin.
Which in a trice robb'd me of all,
And turn'd my sweets to bitter gall.

Eccli. 40.
v. 9. 10.

The World, the Dev'll, and flatt'ring Flesh,
Promis'd my Sad heart to refresh.
Like those with Manna surfit,ed,
I fought with onions to be fed.

Numb.
21. v. 5.
C. 11. v.
5.

And granted what the Flesh desir'd,
And yielded what the World requir'd.
These Idols I ador'd, in place
Of God: and so I lost his grace.

Math. 12.
v. 43.

And then the Dev'l did soon possess
My heart, and to all wickedness
Did tempt it: thus to sin I fell,
Without the fear of God or Hell.

The Sacraments I little us'd,
And when receiv'd, I them abus'd;
My Pray'r was hypocriticall,
I little read, or none at all.

Math. 6.
v. 5.

I sligh'ted counsell; except bad,
All good advice did make me sad.
The Flesh did live without controul;
She domineer'd, and not the Soul.

Prov. 18.
v. 30.

Eph. 2.
v. 3. What Senses will'd, the Will did grant,
She used not the least restraint,
Inde 1.
v. 4. Which made me live worse than a beast,
In fith of Sin I kept my Feast.

The Devill tols't me like a ball,
Eccli 27. From this unto the other wall:
v. 12. From one sin to another press't,
That I could find no kind of rest.

Prov. 12.
v. 18. My conscience, now and then, would bite,
My Reason had some little light,
Which only served to torment:
My Heart was hard, would not relent.

Prov. 28.
v. 1. What frights and fears did me possess,
Whilst I liv'd in this wickednes?
The thought of God was like a dart,
With horrid fear it pierc't my heart.

This to expell, my mortall foe
Would tempt me, here and there, to go,
To this, and that lewd company,
That all good thoughts might in me dy.

Mt. 24.
v. 6. Yet these great fears in me nêre ceas'd,
But dayly more and more increas'd,
My Reason now began to clear,
Which made me more and more to fear.

LAMENTATION.

65

God's Judgments now were in my eye, Heb. 10.
And Hell, my due, when I should dy : v. 31.
The doubtfull hour of corpôrall Death,
Each moment might expire my breath.

~~~~~

All sudden noise, that I did hear, Wisd.  
Did make me tremble, quake and fear; 17 v. 9.  
My very shadow made me start. 10.  
O what a Hell's a sinfull Heart !

Pf. 114.  
v. 3.

~~~~~

When I, on Sion, cast my thought,
How once my soul with joy was fraught,
The brackish tears ran down my eyes,
I fill'd the air with sighs and cries.

Pf. 41.
v. 4.
Pf. 37.
v. 9.

~~~~~

To think how happy I had been,  
How miserable, now, by sin.  
This made me Musick cast away,  
More mind to weep I had than play.

Eceli. 22.  
v. 6.

~~~~~

My crafty foe did bid me sing,
That he again my heart might bring
In love with these deceitfull joys,
Which now appear'd to me but toys.

1. Io. 2.
v. 16, 17.

~~~~~

How can I sing in this strange land,  
Afflicted by a cruell hand?  
Where pleasures are my grief's increase,  
And purchase pains without release.

Rev. 18.  
v. 7.

1. Petr.  
2 v 11.  
Rom. 8.  
v. 13.

Where Flesh, indeed, may pleasure take,  
But for her self a Hell doth make ;  
Where she in fire shall ever ly,  
Still wishing but shall never dy.

Rom. 9.  
v. 5.

No, no. I hope, I yet shall see  
Jerusalem, it's dear to me ;  
Where my good God doth live and reign ;  
I hope he will be pleas'd again.

Iam. 4.  
v. 9.

v. 10.

And me into his mercy take,  
Who now am willing for his sake  
In grief and sorrow still to ly,  
So I for sin may satisfy.

2. King.  
12. v. 13.

And this hope to my soul doth bring,  
To think how sometimes Israel's King  
Had been a sinner, yet regain'd  
God's love, and in his grace remain'd.

1. Esdr. 2.  
v. 2. &c.

The Israëlites were also sent,  
Oft, for their sins, to banishment ;  
Yet, by Repentance, did obtain,  
That they were called back again.

I will not therefore settle here  
My joy, as if it Heaven were ;  
But will with bitter grief lament  
My wickedness, and time mispent.

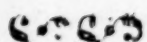
With

LAMENTATION.

67

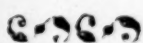
With tears, I'll wash my couch, and bed,  
They shall be day and night my bread:  
A contrite heart I'll offer God,  
To beg that he'll withdraw his rod.

Pf 6. v.  
7.  
Pf 41.  
v. 4  
Pf 50.  
v. 19.



If he at first my Pray'r doth flight  
J'le own it is but just and right,  
Since I did flight and him contemn,  
He justly may my soul condemn.

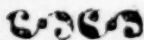
Numb.  
15. v. 30.  
31.



I will persever, and not fear,  
But he my Pray'r at last will hear,  
Since he desireth not the loss,  
Of Man, redeemed by the Cross.

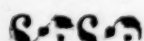
Pf. 33.  
v. 5.

Ezech.  
33. v. 11.



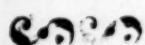
Like the good Father he'll receive  
The Prodigall, when he will leave  
His wickednes, and home return,  
With fire of love his heart will burn.

Luk. 15.  
v. 22.



With tears of joy he'll him embrace;  
And to his soul restore his grace;  
He'll feast, and with his friends rejoyce,  
With Musick, dance and singing voyce.

Luk. 15.  
v. 7.



This happy hour I will expect,  
J'l never tears and Pray'rs neglect,  
Being confident he'll hear my cry,  
And mercy shew before I dy. Amen.

Pf. 33.  
v. 2.

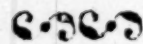


THE WORLD'S GLORY IS VANITY.

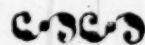
TRUE JOY IN VIRTUE.

*All things that are done under the sun are vanity and affliction of spirit. Ecclesiastes. i. v. 14.*

What is this World, and all therein,  
But Vanity, producing sin?  
Except the soul withdraw her love,  
And Eagle-like take flight above,  
And there in contemplation high,  
On God doth fix her piercing eye.

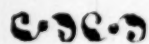


Where she in God will clear behold  
Her self, her worth, and doth unfold  
The fallacies the World doth use,  
To win mens love, and them abuse,  
By representing that for good,  
Which proves disguis'd, when understood.

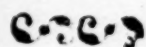


She takes the Titles that declare  
God's attributes, and Symbols are  
Of Heav'nly Bliss, to name her toys,  
That they may seem to us true joys.  
But when you once do them detect,  
As vain, you slight, condemn, neglect.

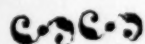
By honour, power and Majesty  
 She raiseth some to that degree  
 As Gods on Earth, they will be treated,  
 As thô their Thrones with God's were seated. Dan. 3.  
v. 5.  
 Riches and Pleasures have some blinded,  
 That other Heav'n they never minded.



Some did in Beauty so excell,  
 Like Goddesses on Earth did dwell,  
 Puff't up with Pride, ador'd by Men,  
 And Deify'd by Poets pen  
 This glory now in dust doth ly,  
 All's vanisht in the twinkl' of eye.



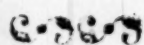
And if ought here of them remains,  
 It is their soul's most sinfull stains,  
 Which in God's Justice may require,  
 The flame of Hell's Eternall fire,  
 Of Worldly Joy this is the end,  
 To which she brings her dearest friend.



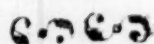
Are here her joys from sorrows free?  
 No, they are mixt with misery.  
 Honour doth meet with emulation,  
 Which often causeth great vexation;  
 And when it seems past Fortunes frown,  
 Proud Aman-like, it is cast down.

Hest. 7.  
v. 10.

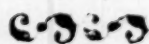
With labours great men riches gain.  
 What frights and fears do they sustain?  
 Lest they should lose their Idoll Wealth,  
 They often hazard life and Health.  
 And when death comes they no more have,  
 Than a poor Coffin, Shroud, and Grave.



Great Alexander in his Throne  
 Was not content, tho he alone  
 The world posselt: he oft did weep,  
 His soul found want, disturbing sleep.  
 Nothing the soul can satisfy,  
 That is beneath a Deity.



Eph. 4.  
v. 18 19. The Epicure and Sodomite,  
 Whom name of Beast doth most besit,  
 Like swine in carnall puddle ly,  
 By this obscuring Reason's Eye:  
 They shame's disease, and sicknes find,  
 With lost repete, true grief of mind.



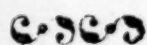
Behold a drunkard in his cups,  
 What comes to hand, clear off he sups,  
 With hellish smoke he fumes his brains,  
 Till void of reason he remains:  
 He curses, swears, he damn's his soul,  
 He spews, like swine in it doth roll.



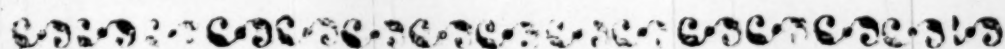
These are the joys, and glory great,  
 With which the world her friends doth treat;  
 This course of life consider'd well,  
 To men of sense seems but a Hell,  
 Leading poor Souls to that infernall,  
 Where devills are and flames Eternall.

Wisd 2.  
 v. 6. &c.

Rom. 6.  
 v. 21, 23.



Base world, who here false joys for true  
 Dost give thy Lovers, now Adieu.  
 No longer shalt thou Tyrannize  
 On sense, and soul, to make thy prize,  
 No longer joy I'll seek in thee,  
 Hence shall my joy in Virtue be.



## THE SECOND PART.

### HEAVEN UPON EARTH.

#### OR TRUE JOY IN VIRTUE.

*A secure mind is as it were a continuall Feast.*

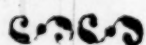
*Prov. 15. v. 15.*

**T**O stop a flood doth pains require;  
 Small hopes with oyl to quench a fire:  
 So flood of Vice, 'tis hard to turn,  
 Where Carnall love the Heart doth burn.  
 Yet burns assuage by greater heat,  
 So Virtues love, makes that retreat.

To win Man's Heart to Virtues love,  
Is properly God's work above,  
Especially where sin is plac't,  
And sense Man's Reason hath defac't:  
Yet Virtue known, is of that force,  
It gains the Heart, and changeth course.



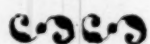
The cause is known by its effect:  
So I will Virtue here detect,  
Not by defining, as the use,  
But by the fruits it doth produce:  
The which Mans Reason will so please,  
They'l steal his Heart, and love with ease.



Health, Honour, Riches, to possess,  
May termed be World's happiness:  
But since in Heart Fear doth remain,  
That what it gives' twill take again.  
They can't be deem'd felicity;  
Where Fear's, true Joy can never be.

1. Ioh.

4. v. 18.



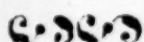
A Min that is in Conscience clear,  
Is void of sorrow, fright, and fear;  
He feareth nought the World can take;  
It's Joy to him, if for God's sake  
He loseth all, and pains endure,  
Rewards above he knows are sure.

Rom

v. 3.

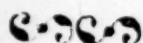
Christ's promise of an hundred fold,  
 For what is lost, makes him so bold,  
 That Persecution he don't fly,  
 But runs into't couragiously.  
 If he's possest with any fear,  
 It's lest he may not suffer here.

Math. 9.  
 v. 29.



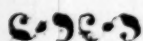
The greatest honours here on Earth  
 Bestow'd by Man, or due by Birth,  
 He flights, as mean, and Vanity:  
 When he above doth cast his eye,  
 To be God's son, his Spouse, his friend,  
 Are honours which do those transcend.

Jo. 1. v.  
 12.  
 1. Jo. 3.  
 v. 1.



On Earth was Alexander great,  
 Who sat in his Imperiall seat;  
 To judge the World seems glory high;  
 Compar'd to his he doth deny,  
 Since by Christ's promise judge he shall  
 The Angels, and the World with all.

Math. 19.  
 v. 28.  
 1. Cor. 6.  
 v. 3.



Croesus with riches did abound,  
 Which do command on Earth what's found,  
 These he contemns, since tis a venture,  
 If ever they shall Heaven enter.  
 He blessed calls his Poverty,  
 Which from that doubt doth set him free.

Math. 19.  
 v. 24.  
 Mat. 5 v.  
 3.  
 1am. 2.  
 v. 5.

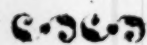


Eccli. 2.

v. 10.

v. 11.

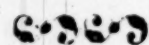
King Salomon, who did possess  
 All what was pleasant, did confess  
 Twas Vanity, and grief of mind :  
 True ioy therein he could not find,  
 But Man from these withdrawing love,  
 Doth tast the lasting joys above.



2. Cor. 1.

v. 7.

Hence tis, no worldly Crosses can  
 Disturb the soul of Virtuuous Man :  
 Since he all here as vain doth flight,  
 And suff'rings are his great delight.  
 For if with Christ, saith Sacred story,  
 He shares in pain, he shall in glory.



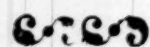
Gal. 6.

v. 14.

This makes him pains and Crosses thirst,  
 Th'unsuffring state he deems the worst.  
 If others do'nt him mortify,  
 He makes himself his enemy,  
 With hunger, cold, and labours great,  
 And Discipline, his Flesh doth treat.

Gal. 5.

v. 2.



Luk 22.

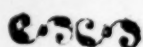
v. 42.

2. Tim. 2.

v. 4.

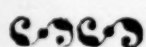
To all affronts he'l open ly,  
 What's Will requires he will deny :  
 Still saying, Father, with God's son,  
 Not mine but thy bles't will be don :  
 Who as he came all men to save,  
 So he them glorify'd would have.

All Virtues are his great delight,  
 To practise them both day and night,  
 For they to soul do glory bring,  
 And wed her to the heau'nly King,  
 Where she in ioy shall still remain;  
 What price too great for so great gain?



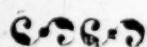
Here you the reason clearly see,  
 Why virtuous Man from grief is free.  
 For ought on Earth he hath no love,  
 Therefore no loss his heart doth move.  
 Curst Envy's reach he doth not fear,  
 His soul's above, thô Body here;

Phil. 3.  
 V. 20.



Where he doth daily take a tast  
 Of Heav'nly joys, as if there plac't.  
 On Love's smect Manna he doth feed,  
 Which all supplys in time of need.  
 He still grows more and more divine,  
 And thus by Love his God doth joyn.

1. Io. 4.  
 V. 16.



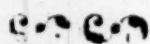
Here you the Worldly joys may see,  
 Compar'd to Virtues nothing be.  
 Betwixt them there's no parallell,  
 More than's of Heav'n and cursed Hell.  
 Make you your choice; yet take advice,  
 To choose what end in Paradise. Amen.

Rom. 6.  
 V. 23.

Wo to you who are mighty to drink wine  
and stout men in drunkennes.

Esay 5. v. 22.

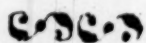
**V**ain Ovids Metamorphoses forbear  
Admiring, here you greater have than there:  
The Gods their own work chag'd in heav'n plac't,  
By Man on Earth God's work is here defac't.



Gen. 7.  
v. 18.

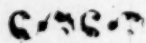
v. 11.

Noah's Floud is still a wonder to Mankind,  
Observe and you shall here a greater find;  
Heav'n's Floudgates opē'd and great showers fell;  
But this great 'Deluge is produc'd by Hell.

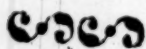


Gen. 9.  
v. 11.

That, many bodies did of life bereave.  
Here Sentence of Damnation Souls receive:  
God promis't that should never be again:  
Men, and the Devill, will have this remain.



We read the Giants with the Gods made war;  
Twixt God and man this makes a reall jarr.  
Here Man blasphemies, and doth his God defy,  
Nay that there is a God he dares deny.



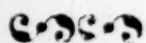
Dan. 4.  
v. 30.

Nabuchodonosor was turn'd a Beast: (Feast,  
These men, like swine in Wash, do make their  
Untill t eir Reason they have overthrown,  
And only by their shape from beasts are known.

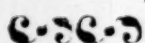


That man might glorious be, God Reason gave,  
 This Man destroys to be the Devils slave. Prov. 20.  
 A blest Exchange! of all the greatest evill, v. 1.  
 Of God's true son to be the child of Devill. Pf. 31.

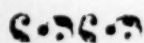
v. 6.  
1. 10. 3.  
v. 8. 10.



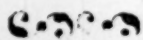
These changes great, and more are made in man  
 By dev'lish Floud of liquour, pipe and Can.  
 The Poets feign a River runs in Hell; (we dwell  
 This hath broke bounds, and flows on th'earth.



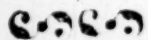
No man revived after noah's great Floud; Gen. 8.  
 From this vast Deluge few return to good. v. 16.  
 Men other vice are gain'd to leave and hate;  
 A Man is rarely stay'd at this Floud gate,



Which broken down lets in all sort of sin,  
 All God's Cōmands man boldly breaks therein.  
 Nō wonder; since his Weapon, Reason's light, or. 4. v.  
 The Devill gains; disarm'd how can he fight? 11.



The first Cōmand, One God thou shall adore,  
 The Drunkard flights, he loves his belly more. Phil. 3.  
 He curses, damn's; he takes God's Name invain; v. 19.  
 This Ale house musick sounds while cups remain.



God's Sabbath he contemns and Holydays  
 He breaks, at Cards, and Dice, with others plays,  
 He'l honour neither Parent, or Superiour,  
 While he's in's Cups, each man is his Inferiour.

His Idoll - Will all men must then adore,  
 Prov. 20. Deny'd he kills or dyes in bloody gore.  
 v. 1. In Wine doth brutish Luxury abound, (found.  
 Gen 19. Lot-like his Daughter serves, when Wife's not  
 v. 33. 35.

C. 2. 5

Eccli. 49. By Drunkenness he doth a Beggar grow,  
 v. 1. Thē cheats, thē robbes, and steals frō frīed or foe.  
 Prov. 21. He lyes by course, and tells detracting story,  
 v. 17. Unjust desires do share his sinfull glory.

C. 2. 5

The Church Commands he doth as little keep,  
 Fasting, and Pray'r shall nēre disturb his sleep.  
 Let soul be damn'd so please the Flesh he can.  
 What state's so bad as this of Drunken Man?

C. 2. 5

Many more sins the drunkard doth commit;  
 To name them to chaste ears it is not fit.  
 For liquors strong are fewell to the fire  
 Prov 23. Of Luxury, and heart's unchaste desire.  
 v. 31. 33.

C. 2. 5

Eccli. 31. Of all sins drunkenness you see's the Mother,  
 v. 38. The devill Father, who wed one another  
 In Ale-house, where they drunken children get,  
 By Pipe, and Pot, and other snares there set.

C. 2. 5

Behold how drunkard doth his soul defile,  
 Prov. 12. And of all good the same he doth beguile,  
 v. 11. Besides his soul, he Reputation stains,  
 On earth short life and scorn are all his gains.

Noah when drunk disclos'd his nakedness; Gen. 9.  
v. 22.  
 So drunken Man his folly doth express,  
 His words and actions men to laughter move;  
 What Man of Reason such a life can love?

Since Reason's lost by Vice of Drunkenness,  
 Men who invite unto it, do express  
 A seeming grief, that God hath made them men,  
 And wish, like beasts, that they were made again.

If change in them God will not what is man,  
 They'll make themselves Brute Beasts in w<sup>h</sup> they  
 Come let us taste the pleasures of the beast, [can.  
 To Brutish men this is the pleasanter Feast.

Drink and be merry, sorrow cast away, Isa. 56.  
v. 12.  
 Enjoy your selves while in this house you stay.  
 Come here's a health, be sure this glass go round;  
 All grief and care in this good Liquor's drown'd. Iob. 21.  
v. 13.

Dev'lish advice; taught by the Prince of Hell,  
 Lest man should glory have frō whence he fell.  
 Be merry: what in sin and God's abuse? (duce? Prov. 23.  
v. 29, 30.  
 Drink Healths, which Death unto the soul pro-

If you'll not sorrow, and for sin grieve here,  
 Sorrows of Hell and just Damnation fear;  
 Where, wit the drunken damn'd Society,  
 You shall drink healths in flames Eternally.



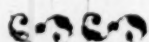
They slight the joy that is in Virtue found,  
 with God and heavē, when their heads turn rōūd.  
 O Beastly Men! by men of sense avoided,  
 As enemies to God and men exploded:



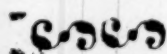
Judith.

13. v. 10.

And to themselves the greatest enemy,  
 Who seeming would like Holophernes dy;  
 At least they hazard limbs and neck to break;  
 O sad account to God which they shall make!



Of lost time also, and their mony spent,  
 In sin, which for their good to them was lent.  
 The Liquor also which they vainly wast,  
 Consuming all, so they may please the tast.



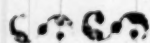
Isai. 5.

v. 11

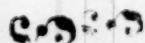
Luc 16.

v. 24.

O cursed Pallat which brings souls to Hell,  
 In glutton Dives fiery place to dwell: (throte  
 Where flouds of flames shall pour down thy  
 Which will produce this vain repenting note;



O would to God in time I had been wise!  
 And sense had never blinded Reasons Eyes!  
 My boon Companions can give no relief;  
 Here ly I must, encompassed with grief.



Math. 23.

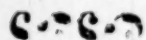
v. 41.

Revel.

16. v. 4.

The cursed devils are my company,  
 On whom in cups I call'd, with them I ly  
 In fiery Bed, which my old note renews,  
 Blasphemous curses, Musick which we use.

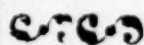
Beyond this fire, it's tort'ring grief to me,  
 That I the face of God shall never see, Isay. 26.  
v. 10.  
 But feel his scourge, 'cause I his Law contén'd,  
 With Rebell Angels justly here condemn'd.



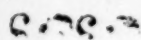
I wish all men would timely warning take,  
 This brutish Vice of drinking to forsake,  
 Which is the inroad to all sort of sin, Isay. 28.  
v. 7.  
 And hard to leave, when once they fall therein.



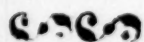
Feed not your Bellies, swine-like, to the knife; Jam. 5.  
v. 5.  
 Seek not joys here, but in the other life.  
 Hence fly your drinking friends society,  
 Mind you were made to joyn a Deity.



Cast not away this Counsel, as they use.  
 Away! its Melancholy: Here's abuse.  
 Beware Balthasar's hand upon the wall, (fall. Dan. 5.  
v. 5.  
 Wch while he's drinking writes his great down-



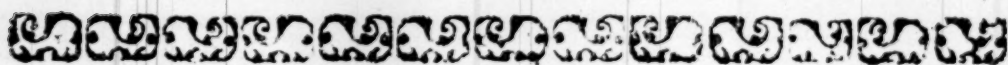
That night he lost his life: do you beware, Luk. 21.  
v. 34.  
 God's eye above doth see, and will not spare  
 The least of faults, but note it down by hand  
 Severe: much more shall drunkard guilty stand,



Who hundreds hath made partners in his sin,  
 Poor sottish soul! henceforth do thou begin  
 A Reformation: leave this Mother Vice;  
 Attendants all will vanish in a trice.

Phil. 3.  
v. 20.

Fix thought on Heaven; let thy converse be  
With Angels: that is the society  
God made thee for, and there with him to dwell,  
While brutish drunkards buried are in Hell.



## DEATH AND LIFE

*Are in the hands of the tongue. Prov. 18. v. 21.*

Math. 12.  
v. 34.

**T**He soul, tho' active, yet while here  
Within the Body she is confin'd,  
In this defective doth appear,  
Not able to declare her mind,  
Without the use of instruments,  
Of which the Tongue is always chief,  
In the revealing her intents,  
Her love, her hate, her joy, her grief.



Hence 'tis the Tongue participates  
In her soul's actions, good or ill,  
So do the lips, which are the gates,  
That shut and open at her will,  
Thus death and life are said to be  
In the Tongue's power, ~~that~~ her hands,  
Altho' the sin's formality  
Is in the Will, which all commands.

But



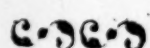
But yet from fault the Tongue's not free:  
 Some Tongues so ready are to speak,  
 Like Fancy they as nimble be,  
 Let fly at all, and thus they break  
 The Laws of Reason, God and Man:  
 With evill words they wound the soul,  
 They speak before their Reason can  
 Well judge what's right, and them controul.

Eccli. 4.

V. 34

Eccli. 32.

V. 10, 11.



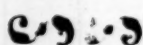
Hence 'tis, Saint James declares, that he  
 Who to Religion doth pretend,  
 And leaves his Tongue at liberty,  
 Of his Religion there's an end;  
 Except a Man his Tongue refrain,  
 And make of it Religious use,  
 He doth pretend to it in vain,  
 Tis not Religion, but abuse.

Iam. 1.

V. 26.

Ps. 139.

V. 12.



A Tongue that's let at liberty,  
 Saint James doth call a restless evill,  
 Abounding with iniquity,  
 And brings the soul unto the Devill.  
 It swears, it curses, it blasphemes,  
 It lyes, detracts, and causeth strife,  
 It treats men with injurious Names,  
 Which oft occasions loss of life.

Iam 3.

V. 8.

V. 9, 10.

Iam. 3.

v. 6.

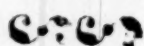
Pf. 56.

v. 5.

Pf. 13.

v. 3.

It doth the innocent defame,  
 By telling stories too and fro;  
 It puts the whole World in a flame.  
 Such Tongue to'scape, what man doth know?  
 David compares it to a sword,  
 Under its lips Asp's poyson is,  
 Hundreds somtimes, but with a word,  
 Infecting, or with whispering his.



Prov. 24

v. 9. 21

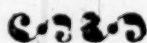
Eccii. 20.

v. 28. 30.

Math. 7.

v. 12.

Detracting words it doth let fly,  
 To th'loss of others Reputation:  
 Thus wounds the souls of standers by,  
 And many times to their Damnation.  
 For they do oft too much attend,  
 And credit the Detractors speech:  
 When they the absent should defend,  
 As Christian Charity doth teach.



Rom. 1.

v. 32

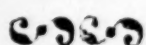
Lev. 5.

v. 1.

And thus they guilty do become,  
 By Silence seem to give consent,  
 In their defence are wholly dumb,  
 And lend their ear with much content.  
 Hear, what Saint Bernard says of this,  
 Men to detract, or others hear,  
 Which of these two more wicked is,  
 It doth not plain to me appear.

Again, the Tongue by words impure,  
Provokes the Hearers unto Lust:  
For which one day, let man be sure,  
A strict account he render must,  
As instrumentall to their evill,  
As envying their dear soul's salvation,  
Against his God, he joyns the devill,  
And brings their souls unto damnation.

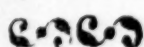
1. Cor.  
13. v. 33.



O fy lascivious Man ! for shame ,  
Beware your Tongue , for it doth show ,  
You are in heart the very same ,  
Since by his Tongue Man's Heart we know:  
Let then your Tongue be chaste and pure ,  
And Heart convert from that great Vice ;  
For no uncleanness we are sure ,  
Shall ever enter Paradise.

Eccli 27.  
v. 7.  
Math. 12.  
v. 34.

Rev. 21.  
v. 27.



See what great evils men run in,  
By their unchaste detracting Tongue :  
Besides their own most wicked sin,  
All hearers sins to them belong.  
Beware this Vice then from this day ,  
And of your Tongue most carefull be :  
Still with King David humbly pray ,  
From others sins, O Lord spare me.  
Lij

Coloss. 3.  
v. 8.

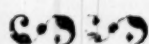
Pf. 16.  
v. 14.



Some Tongues are good, and Life do give,  
 By Godly counsell, Pray'r, and Preaching;  
 They gain from sin, and win to live  
 In virtue, by their pious Teaching;  
*Souls to convert, of all good works*  
*( Saint Denis calls ) the most divine.*

Dan. 12.  
 v. 3.

Let them be with the Jews, for Turks,  
 Such Teachers shall with glory shine.

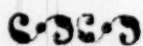


Prov. 18.  
 v. 20.

Choice silver, saith wise Salomon,  
 That pure Tongue is, which many teacheth,  
 To worship God, and call upon  
 His Holy Name, and if it preacheth  
 Good doctrine, from all errors quit,

Prov. 15.  
 v. 4.

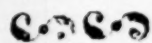
He truly names it, Wood of life,  
 Reviving all that tast of it:  
 Such Tongues are always void of strife.



To injuries they make reply,  
 With meek, with mild, with humble spirit:  
 They always speak with charity,  
 Which pleaseth God, and grace doth merit.  
 They pray, they sing, they praise God's Name,  
 If gratefull office they can do,  
 They still are ready for the same;  
 True Charity prompts thereunto.

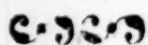
Such blessed Tongues, are instruments  
 To do themselves and others good ;  
 They cross the Devil's curst intents ,  
 Christ's Death to frustrate, and his Bloud :  
 Which he by wicked Tongues oft gains,  
 Destroying Christian Charity :  
 Well knowing Christ's most bitter pains ,  
 For such will ineffectuall be.

Eccli. 37.  
 V. 21. 22.  
 26.



The nature of the Tongue you see :  
 It is the best, and worst of things ,  
 As you do use it, certainly  
 Death to the soul, or life it brings.  
 Of others tongues do you beware,  
 Lest you be partner in their sin :  
 And of your own take equall care ,  
 That you the same Gulf fall not in.

Eccli. 37.  
 V. 21.  
 Ps. 100.  
 V. 6  
 Eph 4.  
 V. 29.



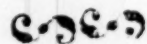
Come Children, hear, and credit me,  
 Saith David, I'll teach you God's fear :  
 Who with long life would blessed be,  
 And see good days, while he is here,  
 Let him his Tongue refrain from ill,  
 His lips let not deceitfull be :  
 Thus he'll perform his Makers will,  
 Long Life and happy days shall see.

Ps. 33.  
 V. 12.

V. 14.

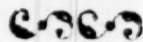
But since it doth to God belong,

**Prov. 16.** As Salomon the Wise declares,  
**v. 1.** To govern, and to rule the Tongue,  
**Pf. 140.** With David let us make our Pray'rs,  
**v. 3.** Put to my Mouth, O Lord, a Keeper,  
 To lips a door of circumstance,  
**Eccli. 11.** Before I speak, that I may deeper  
**v. 8.** Weigh, if it doth my good advance.



For if by words no good accrews,  
 To you, or to your neighbors soul,  
 To speak it's better to refuse,  
 Than let your Tongue so idle roll.

**Prov. 10.** For since in many words there's sin,  
**v. 19.** And we for words account must give,  
**Mat. 12.** From idle words your Tongue keep in,  
**v. 6.** So you'll in Peace and quiet live,  
**Eccli. 20.**  
**v. 8.**



When you would speak, take care it be,  
 Still to God's honour, praise, and glory:

Your words inflame with charity,  
 Abhor unchast, detracting story:

**Math. 5.** Employ your Tongue in making Peace,  
**v. 9.** Instructing others, and in Pray'r.  
 Thus will the Tongue your good increase,  
 And after in your glory share.



Thrice happy are such Tongues as these,  
 They give life to themselves and others:  
 Who seek both God and Man to please,  
 Without offence unto their brothers.  
 Such Tongues, while others are condemn'd  
 To Fire, for all Eternity,  
 In Heav'n shall praise God without end,  
 In the celestiall Hierarchy. Amen.

Pf. 83.  
 v. 5.

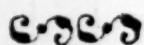


*Thou shalt not take God's Name in vain.*  
*Exod. 20. v. 7.*

When God Man's Body made of Earth,  
 He breath'd a soul into that clay,  
 And gave to him a noble birth;  
 Who was, to love him and obey;  
 Whom as their Lord all Creatures here,  
 Were to obey, to love, and fear.

Gen. 2.  
 v. 7.

Gen. 1.  
 v. 28.



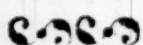
And God descended from above,  
 In Paradise with him to walk,  
 To manifest to him his love,  
 Familiarly with him would talk:  
 His person man was to adore,  
 Respect, and honour ever more.

Gen. 3.  
 v. 8.

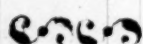
Gen 3.  
v. 8.

v. 19.

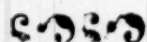
But, when to sin Man did not fear,  
He was averted in his heart,  
And hid himself, durst not appear:  
Thus from God's presence he did part,  
And had this for his Penalty,  
With brutish beasts to live and dy.



Man being thus estrang'd by sin  
From God, and his blest conversation,  
Idoltry he strait fell in,  
To Creatures gave God's Adoration.  
O strange Exchange! The Lord of all  
To subject here doth prostrate fall.



And this, because he did contemn  
His Makers Precept, love, and grace,  
To Brutes his Lord did him condemn,  
No more to see his blessed face:  
And as he now convers't with Beasts,  
Their beastly Pleasures were his Feasts.



Exod. 20.  
v. 1 &c.  
Mat. 19.  
v. 17.

Thus Man in Reason blinded lay,  
Forgetting God, and to what end  
He was created; went astray  
From Natures Law, till God did send  
Him ten Commands; which do contain;  
What's needfull Heaven to regain.

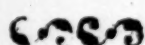
Where

# GOD'S NAME IN VAIN.

91

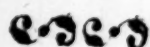
Where first, he doth reveal again  
Himself, one God to be ador'd.  
Next, that Man shall not take in vain,  
The Name of him, his dreadfull Lord:  
Which he'l have honour'd by all here,  
As much, as if he did appear.

Exod. 10.  
v. 1. 2.  
3. v. 7.



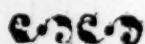
And this the Israelites well knew,  
That Holy Name they durst not speak:  
But gave to it the honour due,  
Least God's Command'ment they should break.  
None but the Priest in Church alone,  
Might name the Tetragrammaton;

Burgens.  
addit to  
Lyra, on.  
the 3. c.  
of, Exod.



Which holy Name doth signify,  
The same as God, in our tongue,  
The Essence of the Deity:  
And only did to God belong.  
Names of his attributes they us'd,  
Which also must not be abus'd.

Exod. 3.  
v. 14.  
Exod. 6.  
v. 3.



Much less our dear Redeemers Name,  
JESUS; which all men must adore:  
Which signifies much like the same,  
That Name doth which we nam'd before:  
At JESUS Name let all knees bow,  
In Heav'n, on Earth, and Hell below.

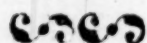
Phil. 2.  
v. 10.

M



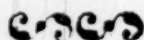
The very Dev'ls in Hell do tremble ,  
 When Men these Names devoutly use ;  
 And God their sins will not dissemble ,  
 Who boldly do the same abuse.

Exod. 20. Who take God's Name in vain they shall  
 v. 7.  
 Deut. 5. Be guilty , and condemn'd withall.  
 v. 11.

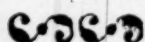


Much more , if they shall by it swear ,  
 As now a days too many do ,  
 Setting aside God's love and fear ,  
 And headlong to the Devill go :  
 With him in fire for ére to ly ,  
 Still wishing , but shall never dy.

Rev. 9.  
 v. 6.



Of sins, rash swearing is most vain :  
 It is a Sin of pure contempt ;  
 It brings no pleasure , or rich gain ;  
 Of swearing Man had never dream't ,  
 If God the same had not forbid ,  
 The Vice of swearing had lay hid.



Hence 'tis the swearing vice God hates ,  
 And lays on Man this punishment.  
 Depriv'd of grace , his soul creates  
 New sins , to vice being wholly bent.  
 This, with the Wise Man , we must yield,  
 Who sweareth much , with Vice is fill'd.

Eccli. 23.  
 v. 12.

The same affirms, the Plagues of God,  
And punishments, shall nêre depart  
The swearer's house : of whose iust Rod ,  
He, while on Earth, shall find the smart.  
It's fear'd this swearing vice alone,  
The World with Plagues hath overflown.

V. 120



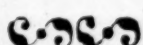
To take an Oath , when Law requirés ,  
Is counted a Religious act :  
To execute what God inspires ,  
I bind my self by Vows compact.  
Thy Law , saith David , I did swear  
To keep, O Lord , and thee to fear.

Ier. 4.

V. 2.

Pf. 118.

V. 106.



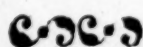
When you make Oath , saith Jeremy ,  
Be sure in it these three are found  
Judgment , Justice , and verity ,  
And that to swear you' re also bound ;  
For who, saith Wiseman , vainly swear ,  
Not justify'd , but guilty are.

Ier. 4.

V. 2.

Eccli. 23.

V. 14.



From sin , in Oath , if you'l be free ,  
Swear not at all , as Christ commands ;  
Let Yea , and Nay , your answer be ,  
Which , with the just , as firmly stands.  
Who false will prove , and tell a Ly ,  
By Oath you never shall him ty.

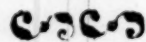
Math. 5.

V. 35.

Iam. 5.

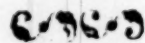
V. 12.

Who sweareth oft, is much the same,  
 No Oath his heart to Truth shall bind.  
 Who fears not to abuse God's Name,  
 To ly you will as ready find.  
 Who'l swear, will ly, who'l ly, will steal,  
 Who with a swearer then dares deal?

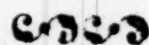


Besides this Vice, there is another,  
 Which equally breaks this Command:  
 Blasphemous Cursing is its brother,  
 Which makes men equall guilty stand;  
 Which sin is greater I can't tell,  
 Since both condemn the soul to Hell.

Levit. 24.  
 v. 16.



I shall not speak of Blasphemy,  
 'Gainst God immediatly directed,  
 But of that which seems hid to ly,  
 Little regarded, till detected.  
 Your curse to Creature, doth reflect  
 On God, and shows your disrespect.



God all things made, and they were good,  
 All were created for mans use;  
 If this wer rightly understood,  
 How durst Man offer this abuse?  
 To curse the Gift, and Giver slight;  
 O desp'rate Rebell, fill'd with spite!

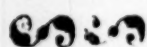
Gen. 1.  
 v. 31.



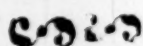
Saint Jude relates , that Michaël ,  
Contending stiffly with the Devill ,  
Durst not him curse , he knew full well ,  
Blaspheming was the greatest evill :  
Thô sin his Nature had deprav'd ,  
God's hand-work there was still engrav'd.



But many men , if they are cross't ,  
By stick or stone , by wind , or beast ,  
As if their reason they had lost ,  
They will not suffer in the least ;  
They curse , blaspheme , not fearing God ,  
Nor his severe chastizing rod.

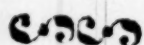


Nay, Man , God's Image , they fear not ,  
To curse , blaspheme , and wish all evill ,  
As thô their God they had forgot ,  
They sacrifice Man to the Devill :  
Wishing the Devill him to take ,  
Thô God , made Man , dy'd for his sake.



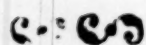
To own God , Man did Sacrifice ,  
And give to him still of the best ;  
By cursing , Man his God defies ,  
Gives man to th' Devill , with the rest .  
Who oft upon the Devill calls ,  
To him by cursing prostrate falls .

O bold affront ! O dread contempt  
Of our great God , and King of Kings !  
Vile rebell Man , who dares thus tempt  
The Lord , and Maker of all things !  
When thou call'st on the Devill , fear ,  
He may thee strait in pieces tear.

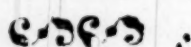


Wisd. 1  
v. 6.

Thô God doth the Blasphemer spare ,  
Permitting him still here to live ,  
Yet he and his the worse do fare ,  
For wicked curses he doth give.  
No wonder , since he oft doth call ,  
For Pox , and Plague they should befall.



And if this Vice he will not mend ,  
But in the same perversly dy ,  
Hell-Fire , most sure , will be his end ,  
There with his Devill - God to ly ,  
In fiery bed , and ~~ever~~ shall  
With curses on the Devill call.



Let all men then , in time beware ,  
And this good scripture - counsell take ,  
Not once to curse , or vainly swear ,  
Which enemies to God them make ;  
Who such doth leave , and when he parts ,  
The Dev'l doth soon possess their hearts.

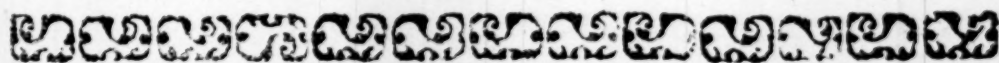
Hear then the Wiseman : seldom name  
 God , or his Saints in conversation ;  
 And when you do pronounce the same ,  
 Show great respect and veneration :  
 Thus you this Precept will not break ,  
 Tho' you their Names should often speak.

Eccli. 23.  
 v. 10.

6763

Still Honour , Praise , and Glory give  
 To God's blest Name , while you are here :  
 Love , fear , and serve him , while you live ,  
 And then to dy you will not fear.  
 With the Profane you will not ly ,  
 But praise God's Name Eternally. *Amen.*

Pf. 95.  
 v. 3.



A LYAR TO BE EXCLUDED,  
*Human Society*

*Lying Lips are abomination to our  
 Lord. Prov. 12. v. 22.*

**I**F Man did think on his once happy state,  
 A Ly of all things in the World he'd hate:  
 Since by a Ly the Devill did deceive  
 His Father Adam , and his Mother Eve ,  
 And by it brought them into God's displeasure,  
 With justice los , of all the greatest treasure.

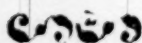
Gen. 3.  
 v. 4.

v. 7.



v. 23.

Besides, they were cast out of Paradise,  
To toil for Bread: this was sins deadly price;  
With blinded reason and depraved will,  
Heavn's loss, Hells gains, who cā cōceive the  
And shall a Lyar heav'nly joys regain! (ill?)  
No: He in Hell for ever must remain.



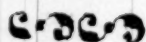
Io. 14.

v. 6.

Io. 8. v.

44.

Heav'ns King is Truth; there nought but Truth  
Lyars descēd into the lowest Center. (shall enter:  
To Lying Devill, Father of all Lyes,  
Brought forth by envy, wch the Truth defyes.  
These are the Parents of a Lying Man;  
A baser off-spring bring me if you can?



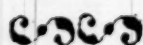
Prov. 6.

v. 17.

Ibid. 12.

v. 22.

A Lyar, of all creatures, is the worst:  
By God and Man deservedly accurst,  
Since, Angel-like, by thought men can't declare  
Their minds, by Tongue, as instrumēt, they are  
To tell their thoughts, that mē <sup>may</sup> might know their  
And freely deal with them in ev'ry kind. (mind,



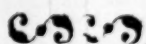
This ordinance of God is by a Ly  
Orêthrown, and all human society  
Destroy'd: for since a Lyar no one can  
Believe, who dares converse with such a Man?  
All Trade is stop't; discourse, Má's great delight,  
Is silenced, by this accursed wight.

Who

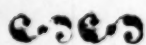
Who name of Man doth not deserve, but rather  
 Of Devill, in man's shape; for he's his Father. Io. 8. v. 44.  
 Dumb Beasts will not allow his company,  
 they make true signs: his tōgue does aways ly.  
 Where shall we then find place for him? I'll tell.  
 In lonely Defart, till he goes to Hell.



Or that he may repent, and poor soul save,  
 Cut out his Tongue, let him go to his grave  
 Speechless, since of it he <sup>made</sup> such bad use,  
 That Hell is due to him for the abuse.  
 Without eye, hand, or tongue, it's better go Math 18. v. 8, 9.  
 To God, than with them to our mortall foe.



It is no wonder that God hates a Ly,  
 Since that it strikes at his blest Deity.  
 Truth is God's Essence; this a Ly denies:  
 All Verity, and God, it still defies.  
 Beware; for Ananias, and his wife,  
 For telling Ly were both depriv'd of life. Act. 5. v. 4. 5. 10.

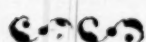


For lād they sold they brought short of y' price,  
 And gave Saint Peter: this was Hell's advice.  
 He askt: They boldly told him, this is all.  
 At his rebuke, for lies, they dead did fall.  
 Who taught you to the holy Ghost to ly?  
 To God and man, you do the truth deny.

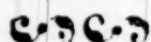
100 A LYAR TO BE EXCLUDED

Prov. 24.  
v. 9.

Great reason also Men have to despise  
A lyar, who, by his detracting Lyes,  
Defames their Credit, and doth cause such strife,  
That Love destroys, and many times Man's life,  
By quarrels he doth raise. Yea Lyes alone  
Kingdoms and Families have overthrown.

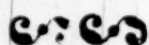


Who is there living that hath yet forgot,  
The horrid Oatish Presbyterian plot? (crew,  
Where Oates, and Bedloe, with hell's cursed  
Vented their Lyes, and still invented new.  
How many men did they send to the grave?  
When Royall family 'twas hard to save.



Zach 8.  
v. 16.

Then Lying devills did break Pale of Hell,  
And ever since with men on Earth do dwell;  
Who seem to have possess the greatest part  
Of this poor Nation, lodging in man's heart.  
To dispossess them, and to Hell confine,  
By loving Truth let ev'ry true Heart joyn.



Eccli. 28.  
v. 15.

Wisd. 1.  
v. 11.

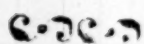
Jo. 8. v.  
34.

A Lyar then, is enemy accurst,  
To God and Man; and to himself the worst.  
For Lying mouth, saith Salomon, doth kill,  
The souls of them who bear this wicked will.  
O monstrous Man! that is for nothing good;  
Not Man but devil, if right understood.

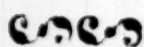


That hissing serpent, which Man first deceiv'd,  
Teacheth to a hisper words of Truth bereav'd;  
I'll tell you this; but look you do not tell  
The Man concern'd: O curst Firebrand of Hell!  
Who with thy tōgue dost put the world in flāes,  
Curst serpent devil fits thee of all Names.

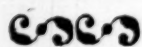
Eccles. 10.  
v. 11.  
Rom. 1.  
v. 30.  
Prov. 9.  
v. 13.  
Iam. 3.  
v. 6.



Besides detraction, Lying doth produce  
Many more sins: This Proverb is in use,  
Give me a Lyar, I'll give thee a Thief.  
By Lying, he doth think to gain belief,  
Theft to conceal: but if he'll not amend,  
Hell, by the Gallows, soon will be his end.



A man that is to cursed Lying bent,  
While here, in part, receives his punishment.  
This is his Plague, when he speaks Truth, as just,  
No one believes him, or his word will trust.  
See here how useless Lyar is on Earth:  
He had been happy, stifled in <sup>his</sup> birth.



You Parents, to whom God doth children give,  
Teach them by Truth in love of God to live.  
Let not the Lying devill them deceive,  
By Lyes, of joys their dear souls to bereave.  
O wicked Parents, who, while young, neglect  
This dev'lish Vice in children to correct!

Nij

102 A LYAR TO BE EXCLUD. HUMAN SOCIETY.

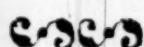
You Lyars, guilty of this deadly crime,  
Leave off, Repent, amend, while you have time,  
Eph. 4. Speak what is just, do not the truth deny,  
v. 25. The Lying devill and his Lyes defy.  
Love, and serve God, his just Laws still attend:  
Thus, once a Lyar, may make happy end.



THE TRUE ART OF LOVING WELL.

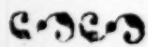
*Thou shalt love the Lord thy God.*  
*Math. 22. v. 37.*

I Shall not here, like Ovid, teach  
The Art of brutish Carnall Love:  
But that which did exceed his reach,  
Practis'd by Seraphins above:  
Jo. 13. v. Which God, made man, did teach to men,  
34. To joyn them to their God agen.

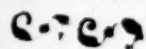


To love those only who love you,  
Or objects, that your senses please,  
Math. 9. What do you more then Heathens do?  
v. 46. Or brutes, who Belly love and ease?  
Your God above, whom you don't see,  
I'll teach to love, and Enemy.

This Christ did teach, while he was here, v. 44.  
 By words, and his most rare example; Luk 23.  
 The same to follow do not fear; v. 34.  
 He for you grace hath purchas't ample; Rom. 8.  
 He hath rais'd Man unto this state; v. 15.  
 He can love those, who do him hate. Act 7. v. 60.



To do this, cast your eye above,  
 Contemplate God's most lovely features,  
 Then for his sake you'll learn to love,  
 In him, all his beloved creatures:  
 And most of all, his Image dear,  
 Which wrap't in flesh is placed here. Gen. 1. v. 26.



The Elements to Center tend,  
 As Water, Earth, the Air, and Fire,  
 Where they do rest, as in their end,  
 To hold them back, doth force require.  
 The iron doth to Loadstone cleave,  
 That it may virtue thence receive.

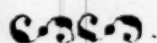


God Center is to soul of man,  
 Which here to Body is confin'd;  
 And, without him, there's nothing can  
 Give satisfaction to her mind. Ps 72. v. 26.  
 He is the Loadstone, where she gains  
 Perfection, and content remains.

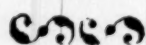


For, what are objects of Man's love,  
Wealth, Power, Beauty, Riches, Glory,  
All these are found in God above,  
In high degree, saith sacred story.

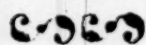
Wisd. 1. God all perfections doth contain:  
v. 7. 1. Since he loves you, love him again.  
Ioh 4.  
v. 19.



He loves you, not for interest,  
As if you could him profit bring;  
But that you may with him have rest,  
In glory of your heav'nly King:  
Where you, with Angels, shall always  
In joy sing forth his glorious praise.



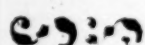
Love makes the consort of the Quire;  
For all their Notes are tun'd by Love:  
And Love is all their hearts desire,  
1. Ioh. 4. v. 16. Their God is Love, that reigns above:  
By Love you do him perfect joyn;  
To love him truly then incline.



To gain your loving heart's consent,  
Gen. 1. Behold what'here on Earth is don;  
v. 26. All creatures made for your content:  
1. Ioh 4. Nay, he has sent his only son,  
v. 9. To take your flesh and Brother be,  
Ioh 1. v. 14. From sin and Hell to set you free.  
Ioh. 20. v. 17.

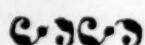
All objects of true Love are here ,  
Laid open to your corp'rall view ,  
Since all that's perfect doth appear ,  
In Christ , who God and Man is true.  
He is the beauty of Mankind ,  
In Body , features , grace , and mind.

Pf. 44.  
v. 3.



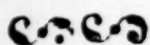
He is not only amiable  
In body , but likewise in heart ;  
His love to you was firm , and stable ,  
Till Death did soul and Body part ;  
While here on Earth, for your souls sake,  
No pains did he refuse to take.

Ioh. 13.  
v. 1.



He fasted , pray'd , he watch't , he taught ,  
Cold , Hunger , Thirst , he did endure :  
Salvation for your soul he sought ,  
And to make future Glory sure ,  
By bitter pains he dy'd on th' tree ;  
Thus much thy Jesus loved thee.

Ro. 5.  
v. 8.



Now , he to heaven is ascended ,  
Beholding Father face to face ,  
His Love to you is still extended ,  
He hath prepared you a place ;  
That it may be your finall home ,  
He is your Advocate become.

Io. 14.  
v. 2.  
1. Io. 2.  
v. 2.  
Rom. 8.  
v. 34.  
Heb. 7.  
v. 25.

106 THE TRUE ART OF LOVING WELL.

Love this your God-Man, who loves you,  
And for your sake hath done all this;  
In all your ways prove to him true;  
Against his Laws nêre do amiss:  
His blessed will be sure obey,  
Math. 19. v. 17. To Heav'n it is the only way.



THE SECOND PART.

*I say to you, love your Enemies.*  
Math. 5. v. 44.

Ioh. 14. v. 15. If you love me, saith Christ our Lord,  
Be sure you keep this my command:  
Ioh. 15. v. 12. With one another still accord;  
Math. 22. v. 39. Your Brother love as your right hand;  
1 Ioh. 4. v. 20. Who doth not here his Brother love,  
Loves not his God who is above.

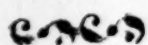


Not only love him, who loves you,  
For blindest Heathen doth the same,  
Math. 5. v. 44. But love your Enemy, as true;  
Tender his life, his goods, his fame;  
Math. 6. v. 12, 14. So you, who Enemies have been  
To me, shall love and pardon win.

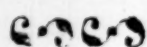
God



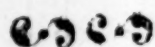
God made man's soul his image dear,  
 To live with him eternally,  
 And tho' to sin he did not fear,  
 And thus became his Enemy,  
 Revenge on him he did not take,  
 But, taking flesh, dy'd for his sake.



Here learn of God, your Heav'nly Father,  
 Who sinner feeds, as well as just, Math. 5.  
v. 45.  
 To feed your Enemy; yea rather  
 Than friend: so you may humbly trust,  
 That God your soul with grace will feed, Luk. 6.  
v. 38.  
 Since you fed Foe in time of need.



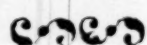
You cannot love his wickedness,  
 But as God's Image you must love,  
 To's Pattern Kindness here express;  
 If Peace you love, that is above,  
 Then mercifull to you he'll be,  
 Who for his sake lov'd Enemy. 1. Ioh.  
4. v. 20.



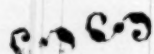
The Just doth lesser stand in need  
 Of love, than he who is in sin;  
 From satan's pow'r the first is freed,  
 While this, his slavery lyes in. Rom 8.  
v. 2.  
 O pray that God will set him free,  
 Then God will mercy shew to thee. 2. Timi  
3. v. 26.

108 THE TRUE ART

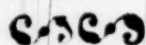
But if Revenge thou seek'st to take,  
 Math. 18. For injury that's gone and past:  
 V. 32 33. Thou liable thy self dost make,  
 To guilt forgiven, and at last,  
 As cruell, damn'd thy soul will be;  
 Not shewing Mercy, shew'd to thee.



With joy forgive then Man's offence;  
 Since Christ our Lord hath promis't you,  
 Mark 11. For sin it shall make recompense,  
 V. 25 And debt remit, which to it's due.  
 Eccli 28. What measure you give to your Brother,  
 V. 2 Mark 4. The same shall you have, and no other.  
 V. 24.



His loss is most, when he wrongs thee,  
 In body, goods, or reputation:  
 Without Repentance, his will be  
 The loss of God, and soul's salvation.  
 Pray you the Father, as the Son,  
 Luk. 23. Forgive; he knows not what h'as don.  
 V. 34.



If you saw Beast in danger great,  
 You strait would run his life to save,  
 And enemy away would beat;  
 Yet you here no compassion have,  
 2. Pet. 5. Where Dev'l hath got man in his pow'r  
 V. 8. And soul is ready to devour.

Again, if J E S U S thou dost love ,  
 Reflect for sinners he did dy :  
 And see thou his Disciple prove ,  
 Who prayed for his Enemy.  
 If thou dost hate the tempting Devill ,  
 Pray for thy Brother, drawn to evill.

2.Tim. 2.  
 v. 25. 26.

C. 31. 5

Lest God should for thy cruelty ,  
 Let thee fall into sinfull state :  
 And in thy wickedness to dy ,  
 And then Repent but when too late ,  
 O that I had my Brother lov'd ;  
 Then God had not his Grace remov'd.

C. 32. 5

Besides , remember , that thy Foe ,  
 Is also thy own flesh and bloud ;  
 If he chance evill way to go ,  
 Indevour thou to make him good :  
 Let's all in love united be ,  
 Against our common Enemy.

Isay 58.  
 v. 7.

C. 33. 5

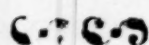
Thus for God's love , and J E S U S sake ,  
 As also bound by Nature's Law ,  
 Compassion on thy Brother take ;  
 All rancour from thy heart withdraw ,  
 God's Image love , bewail his loss ,  
 Since Christ redeem'd him by the Cross.

Exod. 32.  
 v 32.  
 Rom. 9.  
 v. 8.

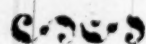


110 THE TRUE ART OF LOVING WELL.

Revenge and Envy came from Devill,  
Who envy'd God and our blest state,  
Colofs 3. Beware this, as the greatest evill,  
v. 8.  
Eccl. 28. Which 'gainst Man shutteth Heav'ns gate.  
v. 1,  
There all do burn like Seraphin,  
No Envy-fire can enter in.



Luk 12. God came from Heaven, to cast fire  
v. 49.  
Upon the Earth, that is Man's Heart,  
And that it burn is his desire,  
That he may never from him part.  
Dent. 4. God is this fire of Charity,  
v. 24.  
Heb 12. By love Man joyns him perfectly.  
v. 29.



Love then your God who did you make,  
That you may live Eternally:  
And love your Brother for his sake,  
Math. 5. Not only Friend, but Enemy.  
v. 44.  
So you'l do that for which he came,  
Joyn Heav'n and Earth in love's great flame.



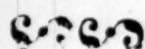


## O F P R I D E.

*God resists the proud : to the humble he gives  
grace. 1. Petr. 5. v. 5.*

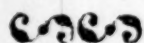
**P**Roud Lucifer, like Morning star,  
All other Angels did excell,  
Till he by Pride with God made war,  
And thus from Heav'nly Glory fell.  
Within the Sun I'll place my seat,  
As God himself I will be great.

Luk 10.  
v. 18.  
Isai 14.  
v. 14.



He look't on his capacity,  
Which by Creation he receiv'd,  
And this forgetting would not be  
To God beholding, but deceiv'd  
By Pride, to Glory did intend  
By his own power to ascend:

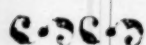
Isai 14.  
v. 13.



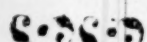
He others tempts with this proud thought;  
But Michaël did him resist;  
At last to his consent he brought  
One whole third part, which glory mis't.  
The third part of the stars I saw,  
The Dragon down with's Tayl to draw. v. 4.

Revel.  
12. v. 7.

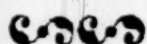
When this Temptation once had past,  
 And try'd the nine Angelick Quires;  
 God did confirm the good; but cast  
 v. 9. The proud into Eternal fires.  
 Who's like to God? says Michaël,  
 Proud Lucifer be gone to Heil.



He after finds, in Paradise,  
 Poor Man, created for his place,  
 And gives to him the same advice,  
 God's Image in him to deface:  
 Eat but the fruit of this fair Tree,  
 Gen. 3. And like to God thou shalt be.  
 v. 5.



Proud Eve desirous to be great,  
 Gen. 3. The fruit, being pleasant to the eye,  
 v. 6. Took, and persuades Adam to eat,  
 And both lost Paradise thereby.  
 v. 19. As dust thou art, to dust return,  
 And in Hell fire hereafter burn.

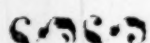


Behold, here our first Parents fall,  
 And had not God, made Man, once dy'd;  
 Rom. 5. The Dev'l by this had gain'd us all:  
 v. 12, 18. The curst effect of hatefull Pride;  
 And tho' we are redeem'd, in part,  
 Still of that sin we find the smart.



For we are still to Pride so prone,  
That our best actions scarce are free:  
So had we that to tempt alone,  
In danger great our souls would be.  
How many have rebell'd by Pride,  
And would on Earth be deify'd?

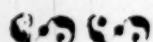
Eccli. 10.  
v. 14.  
Dan. 3.  
v. 5.



Nabuchodonosor, we read,  
On Earth as God would be ador'd;  
His lot was fire, who ere did dread  
The true God, and this act abhor'd:  
God for his Pride made him a Beast,  
With brutes to live, and make his feast.

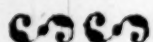
v. 6.

Dan. 4.  
v. 30.



And what are all the proud of heart,  
But senseless Brutes and void of reason;  
To arrogate what is God's part,  
Unto themselves, which is high Treason?  
What hath Man but what God did give?  
Humble, and gratefull let him live.

1. Cor.  
4. v. 7.



For when he once doth glory in  
What he receiv'd, as thô his own,  
It is a sacrilegious sin,  
Which seeks the Giver to dethrone.  
He would have men adore him here,  
For his great parts, which do appear.

And if his will they'l not obey,  
 His Heart with fiery Fury burns,  
 He seeks their life to take away,  
 Or prejudice in life-concerns.  
 O child of Lucifer! beware,  
 This Pride in thee God will not spare.



1. Pet. 5.

v. 5 &c.

God doth resist, and hate the Proud,  
 And doth withdraw his helping grace,  
 Without which, 'tis by all allow'd,  
 No one shall see his blessed face.

Ioh. 15.

v. 5.

Without Grace no one can do good,  
 Which was the purchase of Christ's blood.



Eccl. 10.

v. 7.

v. 15.

v. 14. v.

Iob 41.

v. 25.

Eccl. 10.

v. 15.

Ibid.

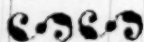
Pride, which both God and Man do hate,  
 Is root of sin, and all that's evill.

It makes Man to Apostatate,

Withdraws his Heart, to joyn the devill.

From curses he shall nere be free,

And in the end subverted be.



Gen. 3.

v. 5, 6,

All virtues Pride doth overthrow,  
 All vice came from this Cursed Tree;  
 It seeks its Glory here below,  
 With Lucifer its place shall be:  
 Who doth himself on Earth exalt,  
 Shal' humbled be for this default.

And

And who is Humble in this life,  
 With humble Christ shall reign above;  
 While here he lives is void of strife,  
 And gains of ev'ry Man true love.  
 Blest Virtue of Humility,  
 Which doth from Hell, and Devill free.

Isay 2. v.  
 12.  
 Math. 23.  
 v. 12  
 Math. 9.  
 v. 3.

THE SECOND PART.

*God gives grace to the Humble.*

**P**Roud Lucifer had gain'd such footing  
 In soul of Man, by Adam's Sin,  
 And Pride in Nature had such rooting,  
 Whose Slave poor Man long time had been,  
 Humility without God's grace,  
 Had never more regained place.

Gen. 3.  
 v. 7.

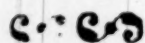
~~~~~

And no small grace was here requir'd,
 Man's Nature now to innovate:
 Since to be great most men desir'd,
 And did abhor the humble state.
 Example no less than divine,
 Could make Men to the same incline.

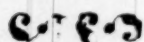
P

God therefore, who did reign above,
In power, and great Majesty,
Would Man become, for poor Man's love,
And teach him true Humility.

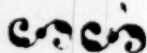
Luk. 2.v. Humility made him poor born;
7. The same his Life did here adorn.



Phil. 2.v. Scorn, and Contempt he still endur'd,
2. With humble death, upon the Cross;
That we might all be well assur'd,
This way we must redeem our loss.
Math 11. I gave example; learn of me,
v. 29. Humble in Heart, and Meek to be.



Besides his own example rare,
To win us to this virtue great,
An humble Virgin he took care
To choose, for his Incarnate seat.
When, Hail God's Mother, Gabriel said,
Luk 1.v. Behold, saith she, the Lord's Handmaid.
38.



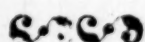
What greater tryal could you have
Of any Man's Humility?
The answer she to Angell gave,
Deserves praise to Eternity.
And certain 'twas Humility,
That caus'd her Mother of God to be.

OF HUMILITY.

117

My soul, faith she, doth magnify
The Lord, and in my God rejoice,
Regarding my Humility,
Henceforth shall ev'ry human voice
Me Blessed call: Here you may see
The way, how you may Blessed be.

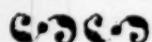
v. 46. 47.
&c.



Again, if you consider well,
You'll find that all great Saints did still,
In this rare Virtue most excell;
Thereby with grace their souls to fill.
The waters to the valleys flow;
God doth on th' humble grace bestow.

Ioh. 3. v.
23.

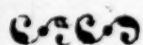
1. Petr. 5.
v. 5.



This Virtue also is the Mother
Of all the rest, which we should love:
Since it made God become our Brother,
And makes us sons of God above.
The lower in Humility,
The higher you'll exalted be.

Phil 2. v.
7.

Math 48.
v. 4.



This from all vice secures the soul,
Where this is, Satan hath no pow'r,
This checks his Pride, and doth controul
This Lion, who doth souls devour:
Who's like to God? breath in his face,
He flies away, and leaves the place.

Eccli. 23.
v. 20. 1.

1. Petr. 5.
v. 8.

To gain this Virtue oft reflect
 Upon the Sins you have committed,
 And of your duties great neglect,
 Which God hath oftentimes acquitted.
 How oft you have abus'd your God,
 And under foot his graces trod.

C. 7. 3. 5

Then you will think, you are the worst
 Of all God's Creatures on the Earth;
 That you deserve to be accurst,
 As hainous Sinner from your birth.
 'Gainst Sinners shall all Creatures fight,
 In their God's cause: This is but right.

Wisd. 5.
 v. 21.

C. 7. 3. 5

If then it chance that any Man
 Doth slight, and undervalue you,
 With all your force strive what you can
 To own, and answer, it is true,
 I have deserv'd this, and much more,
 Who have thus slighted God before.

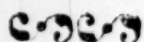
C. 7. 3. 5

Math. 18
 v. 34.

And thô your Brother, who doth this,
 Doth not consider your demerit,
 And doing this may do amiss,
 Forgive him, and with humble spirit
 Cry out, O God, this is my due,
 Because I have offended you.

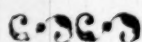
Then God will pardon your offence ;
 The humble-hearted he still loves :
 This for past sins shall recompense,
 Such satisfaction he approves.
 For humble Penitents Christ dy'd,
 And for their Sins hath satisfy'd.

Pf. 33. v.
 19.



Besides, the Humble he exalts,
 To places whence Proud Angels fell,
 Proud-hearted Men, for their defaults,
 With Devils proud he casts to Hell.
 Embrace profound Humility,
 Which raiseth to so high degree.

Luk. 18.
 v. 14.



Dear humble JESUS, who didst give
 Of this great Virtue rare example,
 Grant of thy Mercy while we live,
 Pride under foot we still may trample;
 And that, by true Humility,
 We joyn thee for Eternity. Amen.

Phil. 2. v.
 8.



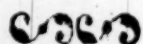


OF PATIENCE, AND THE CONTRARY.

In your Patience you shall possess your souls.

Luk 21. v. 19.

W Ere Men of reason void, like Beast,
This Sacred Doctrine would be vain,
In Patience you shall find true rest,
And Master of your self remain.
For Beast will spurn, he'll bite, and cry,
If you his flesh do lance, or burn,
Althô without it he should dy,
Not sensible of that good turn.

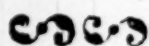


But Man of reason, who doth know
What's good for Body, for health's sake
Most bitter pains will undergo,
And most unpleasant Potion take,
Life to prolong: thô he is sure,
This Mortall Body once must dy.
What pains then should not man endure,
That's soul may live Eternally

Had Man not sinn'd, he had no pain
 Of Body felt, nor was to dy,
 But here in pleasure to remain,
 Till call'd by God to live on high.
 But since he sinn'd, and did contemn
 His Maker, for unlawfull pleasure,
 To pains and Death God did condemn
 His soul, depriv'd of heav'nly Treasure.

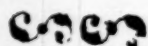
Rem. 5.
 v. 12.

Gen 3.v.
 19. v. 7.



To free his Soul from future pain,
 And Heaven also to regain,
 Afflictions here he must sustain,
 And Patient still in them remain:
 For Christ did not redeem Man so,
 As from all sufferings to acquit,
 That he should nothing undergo,
 And yet with him in glory sit.

Act. 14.
 v. 21.

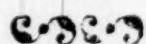


If you will my Disciple be,
 Saith Christ, and with m'in Heaven reign,
 Take up your Cross, and follow me,
 By sufferings, while you here remain.
 For Men do often Sins commit,
 Which do deserve the pains of Hell:
 And if from them they will be quit,
 They suffer must while here they dwell.

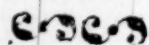
Mat. 16.
 v. 24.

2. Cor. 4.
 v. 4. 5.

Who doth for Justice suffer here,
 Mat. 5.v. 10. Christ blessed calls; with promise great,
 That he to Heaven shall be Heir,
 With Angels there shall have his seat.
 But yet no suff'rings gratefull be,
 To him, or any grace do merit,
 Except he takes them Patiently,
 With humble and resigned spirit.



Saint Paul affirms none crown'd shall be,
 2.Tim. 2. v. 5. But those who lawfully have fought;
 That is who suffer Patiently,
 As Christ by word and deed hath taught.
 Hence 'tis the scriptures also say,
 Heb. 10. v. 36. That Patience needfull is to men,
 Christ promises to bear away,
 And Glory to regain agen.



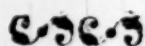
For Patience satisfies for Sin,
 Preserving also from the same,
 And grace here for the soul doth win,
 And Glory promis't in Christ's Name.
 Rom. 8. v. 17. If Patiently you suffer here,
 With Christ, you shall be glorify'd,
 Who for your sake no pain did fear,
 1. Pet. 2. v. 23. But Patiently did all abide.

This

This Patience is a blessed Treasure,
Which to us so much good doth bring;
It keeps the soul from God's displeasure,
And wed's it to her Heav'nly King.
With wedding Garment she adorns,
For of most Virtues she's the Mother;
Thô in this life her Crown's of thorns,
It will be glorious in the other.

Prov. 14.
v. 29.

Rom. 8.
v. 17.



But furious Man with Sin abounds,
His Weapon, that is, Reason's Light,
Is laid aside: he it confounds
With Rage. Disarm'd how can he fight?
Thus he lies open to his Foe,
Ready to do his wicked will,
At beck he brings him to his bow,
To swear, to curse, to wound, to kill.

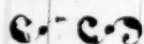
Eccli. 28
v. 13.



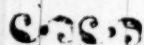
Like raging Beast he seemeth mad,
He stares, he foames, he tears his hair;
Fears not to do what's ère so bad;
Of all things, Fury then beware,
For such are odious unto God,
Who in the meek and mild doth dwell:
But those shall feel his scourging rod,
Among the Furies cast in Hell.

Pf. 36. v.
8.
Eccli. 27.
v. 33.

For furious Man flies in God's face ,
 When he is cross't , or aim doth miss ,
 Prov. 27. He will not bear the least disgrace ,
 7. 4. By word , or deed , or childish hiss ,
 He'll suffer nothing for past sin ,
 Nor Cross abide for Glory's gain.
 New Sins he dayly doth run in ,
 Good counsel's given him in vain.

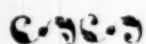


Hate Fury then , as Enemy
 Jam. 1. To grace , and Virtue of the Soul :
 5. 20. Your Will in all things still deny ,
 All Passions thus you will controul.
 Prov. 46. Believe there's nothing comes by chance .
 9. 33. But God permits it for your good.
 Thus what befalls will still advance
 This Virtue , rightly understood.



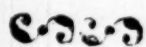
When God afflicts think not he hates,
 But check the Passions of your Mind ;
 For sufferings open Heaven gates ,
 Heb. 12. Where you Rewards for them shall find.
 2. 6. Whom God doth love he doth chastise ;
 There are two reasons for the same ,
 Learn these and you'l be truly wise ,
 Receiving all in's holy Name.

First Father-like he doth correct ,
 When you in any thing offend ,
 That for your evill being checkt ,
 You after may your life amend ;
 And for your past Sins satisfy
 His Justice , while you here remain :
 So reconcil'd to him , hereby
 Lost Grace , and Glory you'l regain.



Next : thô you were no Sinner great ,
 Yet God doth oftentimes afflict ,
 And place, with Job , on Dung-hill Seat ,
 Obliging unto Pennance strict ,
 That he may thus your Patience try ,
 And here your Soul with Grace may fill ,
 And give you Glory when you dy ,
 For Resignation to his Will.

Iob. 2.
 v. 8.



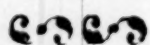
Here you the fruits of Patience see ,
 How advantageous 'tis to soul ;
 From future sufferings it sets free ,
 From Sins dread wound it Keeps you whole ;
 It merits Grace , while you are here ,
 And when at Judgment you shall stand ,
 The loss of Heav'n you will not fear ,
 Since Meek , and Mild possess the Land.

Iam. 1.
 v. 4.

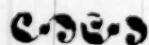
Math. 5.
 v. 4.

If therefore any Cross befall ,
 Take it as from God's holy hand ,
 And say , Thy Will be done in all :
 'Gainst Anger always ready stand.

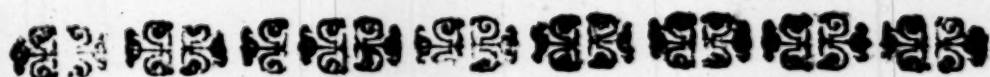
Job. 1. v. The Lord doth give , the Lord doth take ,
 21. The Lord's most holy Name be blest ,
 With thanks and Patience , for his sake ,
 Your Cross receive ; then you'll find rest.



Prov. 16. Thrice happy is the Patient Man ,
 v. 32. Who doth his Soul thus full possess ,
 Prov. 15. To Anger nothing move him can ,
 v. 8. Or with vain grief his Heart oppress ;
 So that on Earth he hath begun
 Ps. 9. v. His Heav'n , and is assur'd of this ,
 19. He shall , when here his glass is run ,
 With God live in Eternall bliss,



To J E S U S dear all Honour be ,
 who patiently dy'd on the Cross ,
 Jer. 11. Lamb-like he suffer'd , us to free
 v. 19. From Hell , and Heav'n's eternall loss.
 Dear J E S U S , grant for thy love's sake ,
 That while on Earth we here do live ,
 We chearfully may Crosses take ,
 That Joys Eternall thou mayst give. Amen.

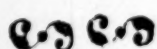


OF OBEDIENCE.

Obedience is better than Sacrifice.

Eccl. 4. v. 17.

MAn's Reason dictates that t' obey,
Is Nature's obligation,
By which our duty we do pay,
To God for our Creation.
Dumb Brutes, and Creatures void of sense,
Do teach the very same;
The Vice of Disobedience,
First from the Devill came.



All Creatures tend to do God's Will,
By nat'rall Inclination:
That Man might not the same fullfill,
The Devill by Temptation
Prevail'd, and thus made him abuse
The Freedom of his will,
Which God did give him, to refuse
And fly from what is ill,

Gen. 4. v.
7.
Eccl. 1. 5.
Va 179

When Christ this World did leave , he gave

A&t. 20. Us Pastors to obey :

v. 28.

Heb. 13. Which are his Flock to guide and save ,

v. 17. Left they should go astray :

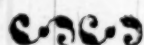
Luk 10. Those who hear you , the same hear me ,

v. 16.

And those who you condemn ,

Do me despise , and Rebels be ,

And such I shall condemn.



Math. 18. The Church to slight , and not to hear ,
v. 17. Is Excommunication ,

Pronounc'd by Christ ; and 'tis most clear ,
Unto the souls Damnation.

Io. 16. v. To hear the Church is most secure ,

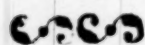
13.

Which God doth still direct ,

1. Tim. 3. Which is of Truth a Pillar sure ,

v. 15.

All Errours to detect.



As we are bound , by our Creation ,
God's pleasure to fullfill :

Eph 6. v.

1.

So we are bound by Generation ,

Eccli. 3.

v. 8.

To do our Parents will.

That's when their will doth not gainsay
God , our Creatour's , will ;

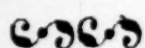
Whom we must honour and obey ,

Above the Creature still.

But next to God, we them must fear,
Love, honour, & respect,
Relieve their wants while they are here,
And gratefully reflect,
What care and pains they underwent,
In our past Infancy;
And still endeavour their content,
Or else we guilty be.

Exod. 20.
v. 12.
Deut. 5.
v. 16.
Eccli. 3.
v. 15.

v. 14.



That Men on Earth might quiet live,
In Peace and Unity,
God unto them a King did give,
Approving Monarchy:
Commanding them still to obey
Him, honour, love, and fear,
And to him their just Tribute pay,
As his Vice-gerent here.

1. King.
3. v. 22.

1. Pet. 2.
v. 17.
Math. 22.
v. 21.



Kings sacred are by God appointed,
To whom we must submit:
Not daring to touch his Anointed,
Who on his Throne do sit,
To Rule and Govern here below,
The wicked to correct,
And on the good Rewards bestow,
And Father-like Protect.

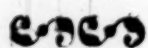
Pf. 104.
v. 15.

Rom. 13.
v. 4.

If they should not do what is right,
 v. 2. We may not yet rebell.
 To seek our due by Arms and Might,
 v. 2. Directly leads to Hell:
 We patiently must all endure,
 And humbly dayly pray,
 That God from sin will us secure,
 And guide them in the way.



A mutuall Obedience,
 1. Cor. 7. v. 3. 'Twixt Man and Wife is due,
 There's little danger of offence,
 Where Faith and Love are true.
 Eph. 5. v. 23. Let wife remember Man's her Head,
 To honour, and obey:
 1. Cor. 7. v. 39. Which Tye doth last till she be dead,
 Or God takes him away.

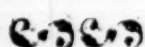


When you your selves do servants make
 To Masters here on Earth;
 And for your service Wages take,
 Tho they should be, by birth,
 Colos. 3. v. 22. Inferiour, yet you must obey
 Them, in their just desire,
 And never what's their will gainsay:
 This, Justice doth require.

You

AND THE CONTRARY. 131

You servants, saith Saint Paul, be sure Eph. 6
 You faithfully fullfill v. 5.
 Your work, while service you endure,
 Perform your Masters will.
 Do not your service to the eye,
 But serve, as to the Lord: v. 6. & 7.
 That you God's grace may gain thereby, Colos. 3.
 Let words and deeds accord. v. 24.
 1. 10. 39
 v. 18.



Let Masters, Kings; and Prelates know, Colos. 4.
 They Master have above, v. 1.
 Who Power did on them bestow,
 Their subjects to improve:
 To whom account they once must render, Heb. 13.
 How they have govern'd here; v. 17.
 If they their subjects good did tender,
 And taught God's Love and Fear.

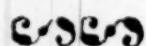


You see that God ordain'd, that all
 Shall in Obedience live:
 That they may be secure from fall,
 And him Just Tribute give.
 For proper Judgment, and self-will,
 'Gainst God do oft rebell:
 And are the Authors of all ill,
 And plunge the Soul in Hell.

132 OF OBEDIENCE

Saint Austin saith, that nothing burns
In Hell, but Man's self-will;
Who this denies, and humbly learns,
His Master's to fullfill,
By his Obedience is secure,
(Where no Sin is intended)

Colof. 3.
v. 24. And of Rewards from God is sure,
When this short life is ended.



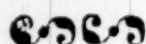
But, who Superiours disobey,
And slight their just desires,
Will be condemn'd, in th'latter day,
Unto Eternall fires.

Colof. 3.
v. 25.

Rom. 13.
v. 1.

v. 2.

For as all Power is from God,
So those who it resist,
Shall surely feel his scourging Rod,
If they in it persist.



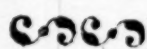
The World would in confusion be,
Without state-government:
The like in Church you soon would see,
If Laws did not prevent:
Except on Earth men had a Law,
To govern them thereby;
Of no one they would stand in awe,
But set up Anarchy.

What is the cause of Heresy ,
But disobedient Pride ?
Men will not on the Church rely ,
But take themselves for Guide :
And thus they into errours run ,
And stubbornly defend ,
The Heresy they have begun ,
Untill they are condemn'd.

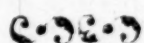
Eccli. 10.
v. 14.

Ind. 1. v.
18.

Mat. 18.
v. 17.



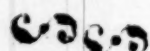
Rebellion also is a Child
Of disobedient Heart ;
Those men who are with this defil'd ,
From God's just Law depart.
'Gainst God and Man they do rebell ,
Whom God doth reprobate :
Thus headlong they run on to Hell ,
Repenting when too late.



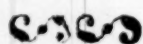
Hence Murders, Rapes, hence Fire, and sword;
This lays all desolate :
This brings to flight God , and his Word ,
New Doctrins to create.
As Lucifer rebelling fought ,
And into Hell was cast :
So those who have Rebellion taught ,
Will perish at the last.

Rev. 12.
v. 7. v. 9.

Exod. 20. Long life is promis't unto those,
 v. 12. Who Parents do obey,
 But death their eyes shall sooner close,
 Who do not duty pay.
 Eccli. 13. Where Father blesteth, without doubt,
 v. 11. God blessing doth bestow:
 v. 11. When Mothers Curses do root out,
 Whole Families we know.



Here we do see the sad effects,
 Of this unnat'rall Vice:
 The stubborn Heart God nêre directs.
 Take then Saint Paul's advice:
 Rom. 13. To higher Powers subject be,
 v. 5. And this for Conscience sake,
 Thus from God's Curse you will be free,
 And happy end will make.



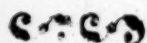
For since all sinfull acts proceed,
 From disobedient will;
 Deny your will, and you'l be freed,
 From Sin, and God's fullfill.
 Hence: that our own wills we submit,
 The Scriptures do advise;
 1. King. 1. v. 22. Affirming that the same to quit,
 Excells our Sacrifice.

AND THE CONTRARY.

135

By word, and deed, Christ taught the same; Luk. 2.
His Mother still obeying; v. 51.
And to Saint Joseph, bearing name
Of Father, duty paying.
I came not here, by Father sent,
To seek and do my will;
But mine, while here, is always bent,
His pleasure to fullfill.

Iob. 6. v.
38.



Christ, full of grief, in bloudy sweat,
Desirous to be quit;
Three times his Prayer did repeat,
Yet always did submit:
Father, not mine, but thy blest will,
Be now and ever don:
To imitate be ready still,
This most obedient son.

Math. 26.
v. 44.

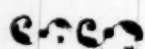
Luk. 22.
v. 42.



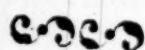
Since Christ, as Man, would subject be,
And his own will deny,
Tho it were good: much less ought we,
On self-will to rely.
For since our will to Sin is prone,
And from the Truth to slide:
It's dangerous to act alone;
Much safer with a Guide.

Gen. 3.
v. 21.

We read that Abrâm , to fullfill
 God's pleasure , and command ,
 Gen. 22. Was ready on the Mount to kill
 v. 10. His son , with his own hand ;
 This so pleas'd God , above the rest ,
 v. 18. He promis'd , in his seed
 All Generations should be blest ,
 By Christ , from Devill freed.



God doth esteem Free-wills submission ,
 Above all Sacrifice ,
 Conjoynd with the Hearts Contrition.
 For from the Heart arise
 All human actions ; then give this ,
 And you give all you have :
 And you can never do amiss ,
 But Soul at Death will save.



Except to God you give your Will ,
 No Sacrifice is gratefull :
 Tho' you should fast , and pray , yet still
 Your Works are to him hatefull.
 The People pleaded , they had fasted ;
 Efai. 58. The Prophet answer'd well ,
 v. 3. Your self-Will with your Fast still lasted ,
 Which brings the Soul to Hell.

AND THE CONTRARY.

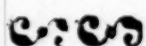
137

Let all men be, while here they live,
Obedient to Superiours:

And also never let them give,
Affront to their Inferiours.

Rom. 13.
v. 10.

Thus Pride of Heart will be subdu'd;
And self-Will overthrown;
The Soul with grace will be indu'd,
And made with God all one.



Dear JESUS, since Obedience laid
Thee dead upon the Tree,
And thus for Disobedience paid;
We humbly beg of Thee,
That we may be obedient still,
And our own will deny,
Conforming to thy blessed will,
That we may never dy. *Amen.*

Phil. 2. v.
8.

Math. 16.
v. 24.
Luk 9. v.
v. 23.

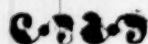




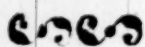
OF POVERTY, AND THE CONTRARY.

Blessed are you poor, for yours is the Kingdom of God. Luke 6. v. 20.

IF Cicero the Eloquent,
Or Aristotle that great Wit,
Had taught, or Angel hither sent,
In golden letters had this writ,
The Poor are blest, they'd not have gain'd
Disciples, but alone remain'd.



For since Dame Nature this doth teach,
To lay up for a Winters day;
It had been vain for them to preach
The contrary, or to gainsay
Prov. 6. v. 6. 8. The Emmets, who in summer hide
Corn, and for Winter do provide.



And since God's greatest friends on Earth,
With riches were by him rewarded,
This Doctrine had dy'd in its birth,
And never would have been recorded,
Than Rich the Poor more happy are;
Such new Divines men would beware.

Was

Was not just Job with riches fraught,
 And Abrâm promis't Chanaan's Land?
 The Israëlites from want were brought,
 Through Defart, by God's mighty hand:
 And to a rich Land, which did flow
 With Milk, and Honey, they did go.

Iob. 1. v.

3.

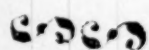
Gen 12.

v. 7. c. 22.

v. 17.

Iosue. 3.

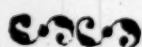
v. 17.



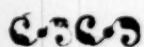
While Adam's Sin had men enslav'd,
 And light of Reason had so blinded,
 That they like Beasts themselves behav'd,
 And future joys but little minded:
 They follow'd what did please the sense,
 And little thought of going hence.

Eph. 4 v.

18. 19.



Or that they had à Soul to save,
 Denying th'Immortality
 Thereof: but when Flesh to the Grave
 Did go, the Soul did also dy.
 This made them seek their Heaven here,
 And nothing more, than Want, to fear.



And our good God did so comply,
 With human frailty Man lay in:
 That he did not immediatly
 Command Perfection: but from Sin
 To keep, and in his fear to live,
 And he would temp'rall Blessings give.

Levit. 20.

v. 22, 24.

Jo. 1. v.
14.

But when the Plenitude of Grace,
God's Son, from Heaven did descend,
What did before seem vile and base,
He took upon him, to this end,
That we might still convinced be,
What World esteems is Vanity.

Luk. 2.
v. 7.
Math. 4.
v. 19. 21.
Luk. 6.
v. 20.

He Flesh would take of poorest Mother,
In stable born, and Manger laid:
He chose Poor Men, would have no other
For his Disciples: to them said,
Blessed are you, who here are Poor,
Of Heav'nly joys you may be sure.

Math. 19.
v. 16.
v. 17.
v. 21.

When one did ask how he might gain
Heaven, he said, Keep the Commands:
But if Perfection you'll attain,
Sell all you have, and with your hands
Give to the Poor, and follow me:
This doing you will perfect be.

Ier. 12.
v. 7.

Who Heav'n and Earth possesse, and All,
Seem'd All to leave, Poor Man to be.
To raise Man from his deadly fall,
And free him of his misery.

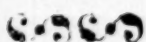
Pf. 87.
16.

He lived Poor, and naked dy'd:
And must Men rich on Earth abide?

Mark, of himself what he did say:
The Fox hath holes, but Son of Man
Hath no place, where his head to lay:
Or Worldly Treasures, that he can
Say, This is mine: and shall men scorn
Those who are Poor, or Poorly born?

Luk. 9.
v. 58.

Prov. 17.
v. 5.



Let Rich Men judge it not a folly
All to forsake, and imitate
Christ: Of all states this is most holy,
The World with all its Wealth to hate.
We have left all, and follow'd Thee,
Saith Peter; What Reward shall be?

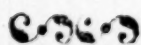
Math. 19.
v. 27.



Amen I say to you, that when
The son of Man in Majesty
Shall sit, you all shall rise agen,
And Judges ore twelve Tribes shall be:
And who for me shall Riches leave,
For one an Hundred shall receive.

v. 28.

v. 29.

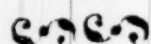


This makes so many Men forsake
Their Father, Mother, House, and Land,
Religious Lives to undertake,
And be at other mens command,
Their Cross to take, and Will deny,
To live with Christ Eternally.

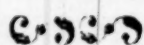
v. 29.

Math. 16.
v. 24.

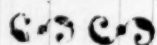
And for this reason they refuse
 Riches on Earth, tho' they be good,
 If rightly us'd; but most abuse
 Them: and it's hard, if understood,
 To keep them, and to Heaven go;
 Math. 19 v. 24. They are to Virtue such a Foe.



They are the Ministers to Vice,
 They purchase all for sinfull Heart,
 What it desires, all in a trice,
 They bring, and Men will freely part
 With them, to purchase hatefull Sin,
 But not that they may glory win.



They nat'rally do so bewitch
 Eccls. 4. Mens Hearts, as still to desire more;
 v. 8.
 Eccls. 5. Their fingers to receive still itch,
 v. 9. But will give nothing to the Poor;
 What they part with for any good,
 Comes from their Heart like drops of blood.



This is the Idoll they adore,
 Colos 3. Avârice is the Root of evill:
 v. 5.
 1. Tim. Set not your Heart on it therefore;
 6. v. 10
 Luk. 12 For certain it brings to the Devill.
 v. 15.
 Eccli. More souls by Wealth have gone astray
 10. v. 9. From God, than any other way.

Our Saviour Christ affirmeth this :

A Camell can as easy pass
Through eye of needle, as in Bliss
A rich Man enter. Yet, alas!
Most Men do Riches here desire,
Which brought rich Dives to Hell fire.

Math. 19.
v. 24.

~*~*~

What then? can't Rich Man saved be?
Yes; if he will dispense his Wealth,
And to the Poor in Alms be free,
He may preserve his soul in health,
And friends of this his Mammon make;
At death, to joys his soul they'l take.

Dan. 4. v.
24.

Luk. 16.
v. 9.

~*~*~

But since it is so hard a thing,
Wealth to possess, and not to set
Your Heart upon it; from you fling
What is superfluous, and thus get
Claim to this Promise; Blest are you
In spirit Poor, Heav'n is your due.

Luk. 6. v.
20.

~*~*~

O blest Exchange! for Worldly Pelf,
To be partaker of God's glory:
If you'l give gold, he'l give himself,
If we may credit sacred story.
Then send your Riches there before,
Where you shall live for evermore,

Luk. 6. v.
38.

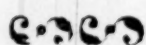
Mat. 6. v.
29.

And you, who Poor are, don't repine,
But be contented with your state:

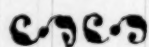
Math. 5. Be Poor in spirit, and in time
v. 3. Your wants will open Heaven's Gate.
God's Just, and will reward you there,
For Wants you patient suffer here.



Mat. 6. v. 25. Be not sollicitous, or fear,
That you shall want cloths, meat, or drink,
To God your wants do all appear:
Be not mistrustfull, or once think
v. 26. That he, who Birds and Beasts doth feed,
Will you neglect in time of need.



Mark 10. v. 38. You know not what is for you best;
Health, sicknes, Wealth, or Poverty.
Trust him with Life, and all the rest,
Obedient still unto him be;
Be confident and never fear,
What's best for Soul, he'll give you here.

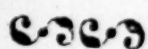


Most certain 'tis true Poverty
Is here on Earth the greatest Treasure:
From Sin it keeps the Soul most free,
Increasing Virtue in great measure:
It frees a Man from fear of loss,
And joyns with Christ upon the Cross.

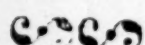
AND THE CONTRARY.

145

He suffers Hunger, Thirst, and cold, 1. Cor. 4. v. 11.
Which when receiv'd with Resignation,
Do purchase Heaven more than gold,
And more secure him from Damnation.
Blest Poverty, which Soul doth bring,
And weds her to its Heav'nly King.



Yet all who Poor are be not blest,
For some are Poor against their will,
And in desires do never rest,
But still contrive them to fulfill:
Their Hearts are so much set on wealth,
It often brings them unto stealth.



Those Poor are blessed, who in spirit
Are humbly with their state content:
Such dayly do increase their merit,
By wants and Crosses, to them sent.
These shall in Heaven have their fill,
For Resignation to God's will.

Luk. 6.
v. 21.



Let Rich and Poor then warning take,
On Riches let no'ne set his heart,
But freely give them for God's sake:
And when his soul shall hence depart,
He shall from his God mercy find,
Since to the Poor he was so Kind.

Ps. 61.
v. 11.

146 OF POVERTY AND THE CONTRARY.

Luk. 6.
v. 24.

You Poor, deem not your lot the worst,
Nor greedily seek after gain ;
Which makes so many Souls accurst ,
But patiently your wants sustain.
Then they from Sin will keep you free ,
And Rich in Heav'n with Christ you'l be.
Amen.



OF CHASTITY.

He that can take it , let him take it.
Math. 19. 12.

Since God was pleased , not to make
All Men at once , but did decree ,
One flesh should of another take ,
And thus in bloud related be :
That they might one another love ,
In heart , and all division hate ,
As Natures instinct doth them move ,
& God to this end did them create :



Mat. 19.
v. 5.

Gen. 1.
v. 28.
Eph. 6.
v. 4.

A Lawfull Union is requir'd ,
Betwixt the Male , and Female Kind :
Which , as in Flesh, so its desir'd,
They both united be in mind.
T'increase is God's Commandement ,
And breed up Children in his Fear ;
This must be Wedlock's chief intent ,
As by the Scripture doth appear.

So

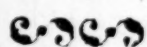
So that before the World was fill'd,
 The Marriage - Precept had great force;
 If all, but few, again were kill'd,
 Men would be bound to take that course:
 But since no want of Men we have,
 Our great God when he Man became,
 Of single Life example gave:
 Exhorting us unto the same.

Gen. 9.

v. 1.

Mat. 19.

v. 12.



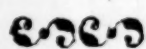
Yet since a single Life to live
 Is hard, now Nature's prone to ill,
 Command of this he would not give,
 But left all men to their free will:
 He did commend those, who for Heaven
 Themselves on Earth did Eunuchs make,
 To whom a special glory's given:
 He that can take it, let him take.

1. Cor.

7. v. 25.

Mat. 19.

v. 12.



Saint Paul saith, of Virginity
 I have no Precept, yet do give
 This counsell: If you will be free
 From many cares, chaste, like me, live.
 Wedlock is good but Single Life
 Is better: Wedlock trouble brings.
 The Virgin's void of Worldly strife,
 Wedded unto the King of Kings.

1. Cor.

7. v. 32.

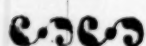
v. 38.

v. 34.

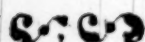
T

Gen. 6.
3, v. 12.

This Virtue is Angelicall;
The Angels live in purity.
But Men, Since their First Parents Fall,
Inclined are to Luxury.
Virginity like God doth make,
Wh^{ch} all impurity doth Fly:
By Luxury men do partake
With Brutes, in Bestiality.



This Virtue is to Flesh and bloud
So hard, that, till the Law of grace.
It was by few right understood,
Virginity few did embrace:
Yet Some there were the Same approv'd.
Elias single Life embrac't,
For which he was by God remov'd
From Men, in fiery Chariot plac't.



4. King.
3, v. 11.

Among the Gentils 'tis recorded,
The Sibyls Kept Virginity:
For which they were by God rewarded,
With the rare Gift of Prophecy;
Foretelling Christ's Nativity,
Who was all Mankind to redeem.
Since God rewards Virginity,
What Man will not the same esteem?

When God descended from above,
Took Flesh, and so became our Brother;
To shew how much he this did love,
He chose a Virgin for his Mother:
And when upon the Cross he dy'd,
His Mother to a Virgin gave,
Saint John: who while she did abide,
Took care of her unto the grave.

Luk. 21
v. 27.
Io. 19.
v. 27.

And now to Heav'n he is ascended,
This his beloved Virgin says,
By Troops of Virgins he's attended,
Who follow him the Lamb always.
By all this you may plainly see,
That those who pure and chaste live here,
Above the rest beloved be,
And with him always do appear.

Revel.
14. v.
4.

If you hereafter would be great,
While here on Earth, a Virgin live,
That you with Virgins may have seat,
To Whom Christ doth a Garland give.
But if it chance you wedded be,
Abstain from all unlawfull Lust:
For lustfull Men shall never see
The Face of God, as 'tis but just:

Gen. 6.
v. 3.

Tij

For he doth Heav'n, and God contemn,
 For Flesh-delights, and Carnall Love:
 And God to Hell will him condemn,
 Nêre to possess true joys above.
 As he lov'd Flesh-Concupiscence,
 In fire of Lust took his delight,
 In fire he shall make recompence,
 With Dev'ls condemn'd, which is his right,

Gal. 5.
 v. 19, 21.

~*~*~

This Vice of Lust doth so deface
 The soul, consenting to the same,
 That it falls wholly in disgrace,
 With God, who for it Man became.
 My Spir't, said God, shall not abide
 In Men, because he's Flesh that is,
 The Flesh his souldoth wholly guide,
 Still leading it to what's amiss.

Gen. 6.
 v. 3.

~*~*~

Young Men, and all who single are,
 And you who are in wedded state,
 The Vice of Luxury beware;
 This sin of all sins truly hate:
 For this doth so much Reason blind,
 The sense doth seem to govern all:
 That by their lives, if you'l but mind,
 Not Men, but Beasts you may them call.

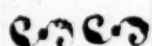
Rom. 13.
 v. 13.

Eph. 4.
 v. 18.

v. 19.

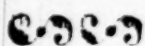
Men, who are in just Wedlock ty'd,
 May not enjoy all sort of pleasure:
 They always carefull must abide,
 Lest they lose grace the soul's great Treasure.
 They are not to all actions free,
 Nor to all words, or lustfull thought:
 Many of these may sinfull be,
 As by our Reason we are taught.

1. Thes.
 4. v. 9.



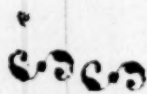
To keep true Purity of mind,
 Men still must be upon their guard:
 Rebellious motions when they find,
 They must suppress, tho' it be hard.
 The best way is, th' occasion fly,
 Avoid the Objects which do move,
 The Touch, the Tongue, the Ear, the Eye,
 And what the sense is prone to love.

Eccli. 3.
 v. 27.

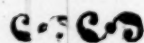


The Eye's the casement of the soul,
 The Ear's the door that lets all in;
 The touch, with Lust, inflames the whole;
 The tongue doth strongly tempt to sin;
 If sense and Member you'll not check,
 But yield to their unjust desire,
 The Devill hath you at his beck,
 With Lust to set your Heart on fire.

David, we read, did Sin contract,
 2. King By cast of eye on Bersabee,
 11. v. 2, 4. This to prevent Job made compact
 Job. 31. With's eyes, lest they should Virgin see.
 v. 1. If you touch pitch, it will defile;
 Eccli. 13 So when you touch a femall kind,
 v. 11. Sense doth the Soul of grace beguile,
 Corrupting thus the chafteft mind.



Words have great force, and tempting are,
 Mat. 12. Since they the state of mind exprefs.
 v. 34. Of Tongue, in all your ways, take care,
 Left it plunge Soul in wickedness.
 And Since by Ear the word doth move
 The Heart, and taketh lodging there,
 Which blows the Fire of Carnall Love,
 Eccli. 28. Gainst words unchaft still stop your Ear.
 v. 28.



These counsells take, and always pray,
 Wisd. 8. To God, for Purity of mind:
 v. 21. That Flesh the Spirit may obey,
 That he may lodging in you find,
 Who doth delight in the chaste Soul:
 1 Cor. 6. His Spirit there doth take its rest,
 v. 19. From sinfull wounds to keep it whole.
 How much is chaste and clean Heart blest?

Dear Authour of all Purity,
 Sweet Jesus, born of Mother-maid,
 Grant, that with all sincerity,
 I may acknowledge what is said;
 And also use my best endeavour,
 To keep my Soul, and Body pure;
 That I may live with thee for ever,
 In joys, which always shall endure. *Amen.*

Mat. 5 v.
 8 Reu. 14
 v. 4.

DO PENNANCE,

Or you shall all perish. Luc 13. v. 5.

THrice happy state that Man was in,
 Before he had committed Sin:
 Lord-like on Earth he did all sway;
 All Creatures were him to obey.

Gen. 1. v.
 28.

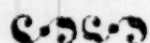
Delightfull fruits the Earth did yield,
 With pleasant Flow'rs in ev'ry field;
 There was no need of spade or plow,
 No labour, care, or sweat of brow.

v. 11.

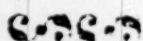
The Air was always temperate,
 No piercing cold, or parching heat;
 No change of weather Man did fear,
 'Twas pleasant Spring-time all the year.

Gen. 2.
 v. 9.

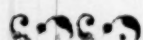
There was no sickness, or Disease;
 Nothing could hurt, but all did please:
 If strength decay'd, or youth did fade,
 By th' Tree of Life all new was made.



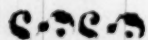
Wisd. 2.
 v. 23. So Man, thô Mortall, nere had dy'd,
 But here in pleasure was t'abide.
 Till God to joys had him translated
 In Heav'n, for which he was created.



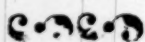
Had he not eat of Knowledge - Tree,
 From grief and pain he had been free.
 Do Pennance, he had never heard,
 If he his God had lov'd and fear'd.



Gen. 3. v.
 6. 7.
 v. 24.
 v. 18.
 v. 19. By sin he lost all, in a trice,
 And was cast out of Paradise:
 The Earth must yield no Bread to eat,
 But what he gets with toil and sweat.



Birds, Beasts, and Fish, did from him fly,
 Would not obey God's enemy;
 'Gainst him the Elements rebell,
 v. 19. Sickness and death, now due, with Hell.



He, and his, Heav'n were then excluded,
 With dev'ls in fire to be detrued.
 In this sad state they must remain,
 What lost not able to regain,

Till God, made Man, for Man did dy,
And for Sin did so satisfy,
That, with his Grace, we able are
Our greatest losses to repair.

Phil. 4.
V. 13.

~~~~~

That is, lost Heaven to regain,  
And Keep us from Eternall pain.  
By Pennance this is to be don,  
If you will credit Christ, God's son:

~~~~~

Who, when on Earth, to Men did preach,
This sacred Doctrine he did teach;
Do Pennance, and see it be true,
Or else you'll perish, as your due.

~~~~~

His blest Fore-runner, when he came,  
Preach't to the Jews the very same:  
Do Fruits of Pennance, ready Stand;  
God's Kingdom now is nigh at hand.

Math. 3.  
V. 2. 8.

~~~~~

The Ax is lay'd unto the Tree;
What Tree's unfruitfull, it shall be
Cut down, and cast into the fire,
As God's great Justice doth require.

V. 10.

~~~~~

Not by words only, but by deeds,  
While here, Christ sow'd true Pennance seeds.  
That we the same may imitate,  
And not Repent when tis too late.

Math 11.  
V. 29.  
Math. 16.  
V. 24.

Isai. 53. v.

7.  
Math 26.

v. 27

Mat. 14. v.

15.

Luk 22.

v 23.

Jo 18 v.

19.

Isai 53.

v. 5.

He fasted, watch't, he wept, he pray'd,  
 He suffer'd all upon him lay'd,  
 With buffets, whips, with Crown of Thorn,  
 His sacred Flesh was rent and torn.

C. D. C. D.

Nail'd to the Cross, he meekly dy'd,  
 With cruell Lance they pierc't his Side:  
 He suffer'd, what was due to sin,  
 As if a sinner he had been.

C. D. C. D.

Whose Life, from sin, like Christ's, so pure?  
 Of glory who is so secure?  
 His Flesh had joyn'd the Deity:  
 To sin it could not subject be.

C. D. C. D.

Luk. 24.

v. 26.

Yet, as we read in sacred story,  
 That he might enter into glory,  
 He was to suffer thus and dy,  
 To Rise, and to Ascend thereby.

C. D. C. D.

Act. 14.

v. 21.

None then can plead, that they are free  
 From doing Pennance, tho' they be  
 Not Sinners great: For this is sure,  
 Who'l Glory have, must Pains endure.

C. D. C. D.

Two reasons why, I shall here give,  
 Men must do Pennance while they live.  
 First that they satisfy for Sin;  
 Next that they may not fall therein.

All know that sin deserves Hell Fire,  
And that God's Iustice doth require  
We satisfy here for the debt,  
Or else the Sin he'l not forget.

Math. 23.  
v. 41, 46.

<sup>which were</sup> For we could ~~never~~ satisfy,  
Tho' in Hell-Torments we should ly,  
If Christ had not our want supply'd,  
And by his Death once satisfy'd.

But now Poor Man can satisfy,  
If he, by Pennance, will apply  
Christ's merits to his sinfull Soul:  
From Sin 'twill purge and keep it whole.

Rom. 8.  
Pf. 17.

Saint Austin saith, that evêry Man,  
Must satisfy in what he can:  
Without our help God did us make,  
But to be sav'd, we share must take.

And if we do what in us lies,  
Christ by his Death our want supplies:  
And thus we Satisfaction make,  
By Penall Acts we undertake.

Act. 26.  
v. 20.

But he who'l nothing suffer here,  
For Sin committed, let him fear;  
Tho' Christ on th' Cross did for him dy,  
He perish shall Eternally.



And with the Dam'd Repent for ever,  
That here he us'd not his endeavour,  
By Pennance strict to satisfy  
God's Justice, and his friend to dy.

~~~~~

Who hath in scripture past his word,
That he'l sheath his Revenging Sword;
If Sinners will do Pennance, he
Will pardon, and in Friendship be.

Isai. i. v.
18.

~~~~~

Sinners, he saith, Return to me,  
In your whole Hearts converted be:  
By Fasts, and Tears, your Sins lament:  
Your Hearts, and not your Garments rent:

Joël 2. v.  
12.

~~~~~

And thô your Sins in Bloud were dy'd,
As Snow they shall be purify'd:
And I'l, bear them no more in mind,
But you shall my free Pardon find.

Isai. i. v.
18.

Ier. 31. v.
34.
Ezech 33.
v. 15. 16.

~~~~~

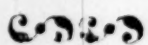
This is the force of Pennance true,  
It quits from all to Sin that's due:  
But if here Pennance be neglected,  
In Hell the Soul must be corrected.

~~~~~

Now, that your Pennance may be right,
Look in what Sins you did delight,
And Pennance let proportion'd be,
In quality, and quantity.

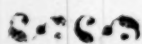
Mat 3. v.
8.

If you to Wealth enslav'd your self,
Give to the Poor your Worldly pelf:
If you have sinn'd in Glutony,
By Fasting you must satisfy.



If your Offence were Brutish Lust,
Chastize your Body, 'tis but just:
With Hunger, Thirst, with cold, with heat,
With Whip and Scourge the Rebel treat.

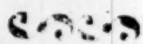
Gal. 5.v.
24.



If you have been puffed up with Pride,
Contempt, Disgrace, and Scorn abide:
If Passion hath been your Offence,
Let Patient sufferings recompence.

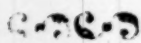


Do you the like, in all the rest;
That satisfaction is the best,
When in the Member, or the sense
You did offend, you recompense.



Besides your Pennance quality,
Observe the like in quantity;
If your offences have been great,
Your self with equall Pennance treat.

Mat. 3.v.
8.



Think not great sins, and small, require
But equall grief, or purging fire,
Or what for one, the same for more,
Will satisfy, and grace restore.

God by his Prophet doth declare,
 Some more, than others, punisht are.
 Revel 18 How much in pleasures she did live,
 7. 7. So much of torment to her give.

To bring forth Pennance worthy fruit,
 Let it with your Offences sute :
 And doubt not God will it approve ,
 And you receive into his love.

And do not think Sinners alone ,
 While here, have Pennance undergone.
 No, no : You'l find that the most just ,
 Durst not unto their Justice trust ;

Except by Pennance they did tame
 Rom. 8, v. Their Flesh , lest they should lose their aim,
 13. Of heav'nly joys , which are not gain'd
 But by great suff'rings , here sustain'd.

Besides this they ~~did~~ know full well ,
 That Pleasures draw to Sin and Hell :
 But Acts of Pennance do secure
 The Soul from Sin , and joys ensure.

This made Saint John his life begin
 Mark. 1. In Pennance , not due to his Sin :
 7. 6. For he in womb was sanctify'd ,
 Luk. 1, v. Without great Sin he liv'd and dy'd :
 15.

Yet would in lonely Defart live,
 No pleasures to his Flesh would give,
 But cloath'd himself in Camel's hair;
 Honey and Locusts were his fare.

Mat. 3.v.
 4.

The great Saint Paul, Vessel elect,
 His Flesh by Pennance did subject,
 Lest whilst he taught Men Sin to hate,
 Himself might be a Reprobate.

1. Cor. 9.
 v. 27.

If these great Saints were not secure,
 Except they Pennance did endure,
 Believe our Saviour's words are true,
 Do Pennance, or else Death's your due.

Let every Man then be content,
 To live and dy a Penitent;
 To grieve the loss by Adam's Sin,
 To grieve his own: thus Heaven win.

Its said that after Adam's fall,
 That he with grief to mind might call
 In Paradise his happy state,
 God plac't him just before the Gate;

Theophy
 lact.

That so he might his fault repent,
 And never more to Sin consent.
 Like reason have the Just, while here,
 To grieve, lament, and Sin to fear.

How needfull Pennance is, you see,
To ev'ry man in his degree;
It satisfies for Sinners Sin;
If Just, it doth preserve therein.

~~~~~

Let no one then true Pennance fly,  
But in it live, and in it dy:  
That suff'ring with Christ crucify'd,  
With him he may be glorify'd. Amen.

2. Cor. 1.  
v. 7.

~~~~~

OF PRAYER.

*Prayer is good, with Fasting, and Alms
deeds. Tob. 12. 8.*

Gen. 1. v.
26.
Wisd. 2.
v. 23.

GOd made Man's Soul, in some degree,
An Image of his glorious feature:
As he's a Spirit one and three,
So did he make this noble creature,
One Spirit, which hath Will commanding,
With Memory, and Understanding.

~~~~~

This Image is to imitate  
Its Maker, and thus perfect be;  
Thus glory to participate,  
When from the Body it is free.  
As God my Father's perfect, see  
You perfect be, and follow me.

Mat. 5. v.  
48.

The soul is plac't in Body here,  
 To govern it by Reasons light :  
 To live in God's true Love and Fear ,  
 To keep his Laws and live upright,  
 If you will live Eternally ,  
 Keep my commands and evill fly.

Mat. 19.

v. 17.

C. 22. 2

I'l be your God, and you shall be,  
 My People, and my servants true ;  
 T' obey, to love, and worship Me,  
 In all subiection, as is due :  
 But mark the fatal consequence,  
 Of Adam's disobedience.

C. 22. 2

Before Man did God's law transgress,  
 The Flesh was subject to the spirit:  
 But, after sin, it was no less  
 Rebellious, as the soul did merit.  
 The soul that would be like to God,  
 By vile Flesh under foot was trod,

Gal. 5. v.

17.

Rom. 7. v.

23.

C. 22. 2

Which did so rule and domineer,  
 That sense had Reason wholly blinded.  
 Thus soul had cast away God's Fear,  
 And Flesh to please was wholly minded.  
 Till our Redeemer purchas't Grace,  
 Which soul defeated in her place.

Rom. 8.

v. 7. 8.

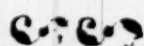
Rom. 6. v.

6.



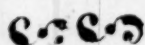
And gave her power to controul  
 Her nature's Passions, prone to evill,  
 From wound of Sin to keep it whole,  
 To love her God, and hate the devill.  
 But yet this labour did require,  
 Her Flesh still thwarting her desire.

Gal. 5.v.  
 17.



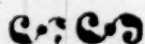
Eph. 2.v.  
 23.  
 Eph. 6.v.  
 12.

'Gainst her likewise the World and Devill,  
 Both with the Flesh confederated,  
 To plunge her in all sort of evill,  
 And joys, for which she was created,  
 To make her forfeit, and to ly  
 In fire, with Dev'ls, Eternally.



1. To. 2.  
 v. 16.

These three are cause of all offence,  
 And bring unto the soul all strife:  
 The Flesh, and Eyes-Concupiscence,  
 Conjoyned with the Pride of Life:  
 'Gainst these the soul three Weapons hath,  
 Fasting, Almsdeeds, and Pray'r in faith.



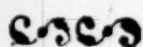
Luk. 11.  
 v. 4.

Luk. 22.  
 v. 46.

By Fasting we the Flesh subdue,  
 By Alms we lessen Worldly love:  
 By Pray'r for Pardon we do sue,  
 To our good God who reigns above.  
 Pray'r, buckler-like, the soul defends,  
 From fiery darts the Devill sends.

The Dev'l, who is a spirit'all foe,  
 And our first Parents did deceive,  
 How to resist, Man would not know,  
 If with his Grace God should him leave.  
 Obscuring Reason he doth fight;  
 We him discover by grace's light.

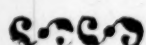
Jo. 15. v. 9  
 3.



Grace is God's gift unto the soul,  
 You're prone to Virtue while in grace:  
 It helps you Passions to controul,  
 Preserves from sin, makes Dev'l give place:  
 By Grace God's friend you do remain,  
 By Pray'r devout this Grace you gain.

Eph. 3. v. 7.

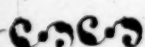
Rom. 6. v. 23.  
 Mark. 11. v. 24.



True Pray'r to God is thus defin'd,  
 Not only a set form of Words,  
 But Elevation of the mind,  
 Where, with the Word, the Thought accords.  
 By Pray'r the soul with God doth treat,  
 Addressing to his Mercies seat.

Luk. 11. v. 13.

Mat. 6. v. 9.



Prayer devout's a Work divine,  
 Teaching the Soul, thô it's plac't here,  
 How she may her Creatour joyn:  
 In whom she lives secure from Fear,  
 As Child, in want to Mother cries,  
 So Soul to her dear Father flies.

Mat. 7. v. 11.

Two sorts of Pray'r to God we use,  
 The one with mouth th'other in mind :  
 The Orall you do much abuse,  
 When other thoughts in heart you find ;  
 Let Tongue and Heart in Pray'r agree ,  
 That your Request may granted be.

~\*~\*~

10. 16  
13.

Besides , to gain your Pray'rs Request ,  
 Be sure it tends to your Souls good ,  
 With sorrow , faith , and Virtues drest ,  
 Conjoyn'd with th'merits of Christ's Bloud.  
 Such Pray'r as this God nêre denies ,  
 It's still a gratefull Sacrifice.

~\*~\*~

Prov. 28.  
v. 9.  
Ps 108,  
v. 7.

First you must Sin detest , and grieve  
 In heart , resolving to amend :  
 The Penitent he doth relieve,  
 When to reform he doth intend.  
 But who'l abide in sinfull state ,  
 His Pray'r, saith Wiseman, God doth hate.

~\*~\*~

Mat. 21.  
v. 22.

Luk. 11. v.  
8. 9 10

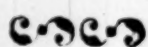
But virtuous soul nothing requires,  
 That's to God's honour , and her good ,  
 But God ill grants what she desires,  
 Yet this is to be understood ,  
 If she in faith to God doth bend ,  
 With true Persev'rance to the end.



When you make Pray'r for temp'orall things,  
 Not knowing what is for you best,  
 Relinquish your self to th' King of Kings,  
 Who will, if good, grant your Request.  
 Thus still conclude; O Father dear,  
 Thy Will be done, while we are here.

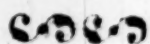
Mark. 10.  
 v. 38.

Mat. 6. v.  
 10.



The humble Pray'r, with confidence  
 In God, (who ready is to give)  
 Doth gain release of sins offence,  
 And Grace for soul, while here you live.  
 Such pray'rs the Heav'ns do penetrate,  
 The Proud Man's prayer God still doth hate.

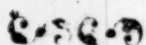
Eccli. 35.  
 v. 19  
 1. Pet. 3.  
 v. 5.



Again let Pray'r perseverant be;  
 God often doth your Patience try,  
 Not granting strait, that he may see,  
 If you with Hope on him rely;  
 Who doth persevere to the end,  
 To hear, and save him I intend.

Prov. 28.  
 v. 9.  
 Luk. 11.  
 v. 8. 9.

Math. 10.  
 v. 22.



Let Pray'r devout, and fervent be,  
 From heart inflam'd with God's true Love,  
 And reconcil'd to Enemy:  
 Such Pray'r God always doth approve.  
 My Meditation set on fire  
 My heart, saith David, with desire.

Mat. 5.  
 v. 25.

Pf. 38.  
 v. 4.

Such Pray'r doth always Grace obtain,  
Preserving likewise from all evill:

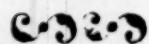
By this victorious you remain,

Against your Enemy the Devill.

Jo. 14.

v. 13.

What e're you ask God in my Name,  
Be sure, saith Christ, i'l do the same.



Tob. 12.

v. 12.

14.

Old Tobies Pray'r did mercy find,

God sent the Angell Raphaël,

To heal him, who before was blind:

And Dev'l from Sara to expell.

v. 8.

Pray'r's good, said Raph'el, When't conjoyns  
Fasting, and Alms, it Mercy finds.



Elias pray'd it might not rain,

And no rain did for three years fall:

3. king.

17. v. 1.

c. 18. v.

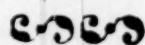
45.

He pray'd that it might rain again:

Sweet showr's fell down, reviving all.

By Pray'r the Heav'ns did ope, and shut,

As thô all pow'r in Pray'r were put.



Stout Josue's victorious hand

Fighting, he fear'd th'approaching night;

Josue 10.

v. 12. 13.

By Pray'r commands the Sun to stand:

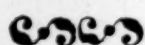
It stood, and gave him more day-light.

No wonder Creatures Pray'r obey,

Since the Creatour it did sway.

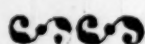
The Jews in Defart oft rebell'd ,  
 And God to Anger did provoke :  
 But Moyle's Pray'r his hands fast held ,  
 From giving the Revenging stroke.  
 Permit my Anger , God did say ,  
 Which is restrain'd while thou dost pray.

Exod. 32.  
 v. 10. 11.



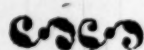
Behold the force of fervent Prayer ,  
 Attended with due circumstance :  
 All losses past it doth repair ,  
 The Soul in grace it doth advance ,  
 Untill by Love she doth God joyn ,  
 And thus in him become divine.

1. Jo. 4.  
 v. 16.



In all temptations still be sure ,  
 To use this Buckler of Defence :  
 As Bull-work this will you secure ,  
 From Dev'ls , and your great God's offence.  
 Lest in temptation you should fall ,  
 By Pray'r upon your Father call.

Mat. 26.  
 v. 41.



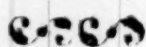
And as the Dev'l doth go about ,  
 Still watching whom he may devour ;  
 So , saith S. Paul , still pray devout ,  
 That God will free you from his power :  
 He doth not mean , that you shall be  
 Always in Pray'r upon your knee :

1. Pet. 5.  
 v. 8.

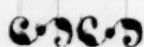
1. Tessal.  
 5. v. 17.



All men may follow their Vocation ,  
 1. Cor. 7. As he declares ; but then be sure,  
 v. 20. You have in it communication  
 With God , by word and thought most pure:  
 Colos. 3. Do what you do in the Lords Name ,  
 v. 17. Then this with Pray'r will be the same.

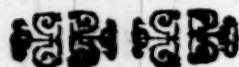


Thus , who's at work , or in the Quire,  
 Will still be praying in effect ,  
 Off'ring their hearts , with pure desire ,  
 To God , that he may them protect.  
 Thus they'l remain without all fear ,  
 Of Satans snares , while they live here.



And at their Deaths , they'l surely find  
 God present , helping in that hour ;  
 If they by Pray'r will him remind ,  
 He will protect them by his power ,  
 And take their Soul , still to remain  
 In joys : By Pray'r this you obtain.

*Amen.*



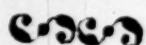


## O U R F A T H E R.

*When you pray, pray thus, Our Father.*  
*Math. 6. v. 10.*

**W**Hen God came down, our Flesh to take,  
 Two reasons mov'd him thereunto;  
 That he might dy for poor Man's sake,  
 And also teach him what to do;  
 For Men by Sin were grown so blind,  
 That Virtues path they could not find.

*Io. 3. v.*  
*17.*  
*Mat. 11.*  
*v. 29.*



Christ did not then, as formerly,  
 Command men this and that to do:  
 Threatning, if not, they sure should dy:  
 In Virtues path he first did go.  
 Christ by Example first did teach,  
 And then he did begin to preach.

*Exod.*  
*21 v. 12.*  
*16. 17.*  
*Act. 1.*  
*v. 1.*



This is the best of ways in teaching,  
 When deeds the words associate:  
 It far excells all other preaching,  
 And brings a man to imitate.  
 Christ day and night did often pray,  
 And afterwards taught us the way.

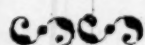
*Luk. 6.*  
*v. 12.*

172 O U R F A T H E R.

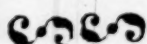
Eccli. 18.  
v. 23.

v. 23.

Son; saith the Wise, before you pray,  
Prepare your heart, tempt not the Lord:  
All worldly cares cast clear away,  
Let tongue and mind in Pray'r accord;  
With revêrence still your Pray'r begin,  
Lest that it should be turn'd to sin.

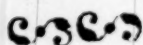


The like Christ teacheth in this Pray'r,  
By Preface, which doth us remind  
Our thoughts to Heaven must repair,  
If any favour we will find.  
These words do also chear the heart;  
*Our Father which in Heaven art.*



Luk. 20.  
v. 17.

Christ doth call God our Father here,  
For he to us a Being gave;  
And names himself our Brother dear,  
Who took our Flesh our Souls to save.  
Tell my dear Brothers, I intend,  
To God our Father to ascend.



Luk. 15.  
v. 20.

What can give greater confidence,  
That we shall gain our just desire?  
Tho't were release of great offence,  
Since we of Father it require.  
The Father spend-thrift did receive:  
The like he'l do when Sin we leave.



This also doth our Hope increafe,  
That Christ, God's Son, our Brother is;  
Who, thô in Heav'n, doth never cease  
To mediate for what's amiss.

Rom. 5.  
v. 34.

O Father, life for all I gave,  
Those who return receive, and save.

6-76-3

Thus, b'ing encourag'd, humbly kneel,  
Before your God, prepar'd in heart:  
And whensoever you do feel,  
That he good motions doth impart,  
Be sure you do them prosecute,  
That they in time may bring forth fruit.

6-82-3

Then Cross your self: say, In the Name,  
Of Father, Son, and Holy Ghost;  
The Devils tremble at the same,  
It guards you from that Hellish Host,  
It shews one God and Persons three,  
That God, made Man, dy'd on the Tree,

6-84-3

Thus arm'd with faith, devoutly say,  
Our Father which in Heaven art:  
And also with Devotion pray,  
That he will grace to you impart,  
Then make this sevênfold great request,  
Which of all Prayers is the best.

Iam. 1.  
v. 5.

174 OUR FATHER.

Hallowed be thy Name alway ;  
Of all Requests first let this be ,  
That all may honour , and obey  
God , their Creatour , one and three.

Exod 33. But since none can see him and live ,  
v. 20. To his blest Name this honour give.

~\*~\*~

Thy Kingdom come. God's pleas'd to say,  
Revel. 21. With Men my Tabernacle is.  
v. 3.  
Prov. 8 I take delight with them to stay ,  
v. 31. And guide them to Eternall blifs.  
For their sakes I took flesh and dy'd ,  
Mat. 28. And still on Earth with them abide.  
v. 20.

~\*~\*~

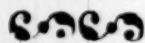
O let him reign in you by love ,  
Let his Loves Scepter in you sway ,  
By sinfull Act him nêre remove ,  
Isai. 59. Like Subject true his Word obey :  
v. 2  
Wisd 1 Thy Kingdom come ; Lord govern here ,  
v. 3. 4. My Heart keep in thy love and fear.

~\*~\*~

Thy Kingdom come; Lord grant to me ,  
That while I live I do thy Will ,  
That I may thy Disciple be ,  
And pleasure in all things fulfill :  
Mat. 25. That I may scape thy dreadfull frown ,  
v. 41.  
v. 34. And hear , come blest , receive a Crown.

Thy Will be done : for that is best,  
 In Earth as 'tis in Heaven, still:  
 What e're befalls, still quiet rest,  
 Conforming to his pleasing Will.  
 What you command, O God, or send,  
 Let me subscribe to, to the end.

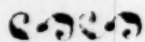
Iob. 1.  
 21  
 1 King.  
 3. v. 18.



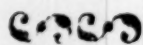
God given hath Free-will to man,  
 Which Lady-like doth domineer,  
 Reject. accept, at list she can,  
 She governs Flesh, while she is here;  
 Water's before thee set, and Fire,  
 To choose what's best be sure aspire.

Gen. 4.  
 v. 7.  
 Mat 23.  
 v. 37.

Eccle 3.  
 v. 17.



But since our Reason is so blind,  
 That oft it knows not what is best,  
 And will to Flesh is so inclin'd,  
 It yields to Flesh and Bloud's Request:  
 Beg God to work in you his will,  
 That, like the Saints, you do it still.



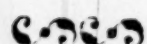
Give us this day our daily bread,  
 Who with thy blessing all dost fill;  
 As hitherto we have been fed,  
 Be pleas'd the same continue still.  
 Tho' we for Corn do plow and sow,  
 Without thy gift we nothing mow.

Pf. 144.  
 v. 17.

1. Cor.  
 3. 7.

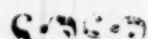


And chiefly give thy holy grace ,  
Which is the soul's true spirit'all Bread :  
That she with thee may find a place ,  
In Heav'n, when as the Body's dead.  
Oft give to us the Sacrament ,  
Containing thee , and all content.

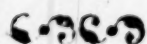


And forgive us our Trespases ,  
As we offenders do forgive :  
This is the chief way to appease  
God's Wrath , in Charity to live.

Mat. 6. As you do Brother's fault remit ,  
v. 12, 14. So God will your offences quit.  
15.



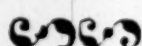
But if in Anger you thus pray ,  
You beg a curse instead of Blessing.  
No more forgive me you do say ,  
Then I do Enemy transgressing.  
If you'l revenge on Enemy ,  
v. 15. You beg Revenge , and guilty ly.



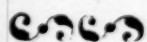
Before this Pray'r you do begin ,  
Examine if you are in Love  
Prov. 8. With all men , lest it turn to Sin ,  
v 29. And Curse instead of Prayer prove ;  
Mat. 18. If you forgive not from your Heart ,  
v. 34. Of your Offence you'l find the smart.

And lead us not into Temptation,  
 But sent us help when we are tempted;  
 Lest that it prove to our Damnation.  
 We do not beg to be exempted,  
 From all assaults; We must be try'd,  
 Before we can be justifi'd.

Wisd, 3,  
 v, 6,



None shall be crowned, saith Saint Paul, 2, Tim,  
 But he who lawfully hath fought: 2, v, 5,  
 Who's tempted, bles't Saint James doth call, 1am, 1,  
 For by Temptation glory's bought. v, 12,  
 When he shall overcome, saith he,  
 With glory he shall crowned be.



But us deliver from all evill,  
 In soul and Body we thee pray:  
 From Enemy, from sin, and Devill,  
 Protect us Lord, while here we stay.  
 When soul returns to thee agen,  
 That it be sau'd, Lord say, Amen.



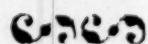


## H A I L M A R Y.

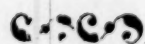
*Hail full of grace, our Lord is with thee.  
Luk. 1. v. 28.*

Io. 1, v:  
14,  
Luk, 1,  
v, 31,  
Ila, 7, v,  
14,

**G**Od seeing from Eternity,  
Man's fall from his thrice happy state:  
That he again reviv'd might be,  
And Heav'nly joys participate,  
His Flesh would take, and Man become,  
Conceived in a Virgin's Womb.



And that his Mother might not be  
Polluted, with her Parents Sin,  
By merits of his Death was she  
Preserv'd: which otherwise had been.  
That Christ's Flesh tak'n of her might be,  
Not tainted, but from Sin most free.



And when in Womb she was conceiv'd,  
She was replenish't with God's grace,  
Of which she never was bereav'd;  
To Sin she never did give place.  
But in God's grace she still remain'd,  
Vnspotted, pure, and never stain'd.

This



To this pure Virgin Gabriël said,  
 Hail full of grace, our Lord's with thee :  
 Tho' you are now ; and shall be Maid,  
 God's Mother also, you shall be.  
 Let's all respect this happy Mother,  
 Since God by her became our Brother.

Luk. 1. v.  
 35.

Heb. 2. v. 6  
 11. 12.



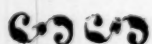
What malice hath some men possest,  
 To speak against Christ's blessed Mother?  
 Like Enemies to her profes't:  
 This comes from Satan, and no other.  
 He hates her, who hath helping been  
 To conquer Devill, Death, and Sin.



When Man did eat of Knowledge Tree,  
 And Satan glory'd in his prey,  
 God said, I will put Enmity  
 'Twixt thee and Woman, from this day.  
 The Woman yet shall bruise thy head,  
 Tho' thou a Woman hast misled,

Gen. 3.  
 v. 15.

v. 15.

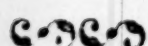


And since proud Satan cannot reach  
 The Queen, who doth in Heaven reign,  
 He craftily poor Man doth teach,  
 Her honour here on Earth to stain.  
 So who blaspheme her joyn the Devill,  
 Who is the Authour of this evill.

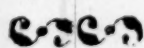
Z



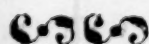
But let all men forewarned be,  
 Remembring what the Angel said;  
 Mary fear not, *our Lord's with thee* :  
 Let wicked men then be afraid,  
 To speak against her, lest that God,  
 Should make them feel his scourging Rod.



Our Lord's with thee : thou shalt conceive  
 By holy Ghost, true God and Man :  
 Consent, O Mary, and give leave;  
 Doubt not, God this and all things can.  
 Behold, says she, the Lord's Hand-maid,  
 Let it be done as thou hast said.

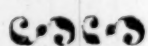


Among all women blest thou art;  
 That is, above all others blest :  
 Fulness of grace God did impart  
 To thee, but not so to the rest.  
 Thy blessed Womb was lodging place  
 Of Christ, the Plenitude of grace.



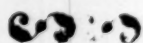
Thou Morning-star wert to our Day  
 Of happiness : thou gav'st the light,  
 That graces Banner did display,  
 And brought us out of sinfull night.  
 Thou fair, like Moon, as Sun elect,  
 With Crown of Stars thy head is deckt.

Thy chaste Soul doth in purity,  
 Excell the nine Angelick Quires;  
 The greatest Saints in sanctity:  
 Thou hast all that thy heart desires;  
 More knowledge than the Cherubins,  
 More flaming love than Seraphins.



The Fruit is blessed of thy Womb;  
 From this all glory came to thee:  
 All men, past, present, and to come,  
 By this Fruit were, and blessed be:  
 Whose name was JESUS; that's a Saviour,  
 Who cleans'd our Souls in bloody Laver.

Luk. 1.  
 v. 28.



This Name of JESUS comfort brings,  
 To us poor sinners whilst we live.  
 What ere we ask the King of Kings,  
 In this blest Name, he'll freely give.  
 JESUS is Musick to the Ear,  
 Honey to mouth, and Heart doth chear.

Io. 14.  
 v. 16.  
 c. 16. v.  
 23.  
 S. Ber-  
 nard.



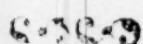
This Name is our security,  
 Against the pow'r and fear of Devill.  
 Who, when it sounds, away doth fly,  
 And leaves off tempting us to evill:  
 When he doth tempt, you need not fear,  
 If you call on your JESUS dear.

Act. 4.  
 v. 12.  
 Phil. 2.  
 v. 10.  
 Rom. 10.  
 v. 13.

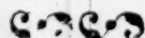


Besides this Name, there is another,  
Which by us all must hon'ed be,  
The Name of God's most blessed Mother,  
Who Man became to set us free.  
That's Holy Mary; Mother of God,  
Who on the Serpent's Head hath trod.

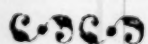
Gen. 3.  
v. 15.



This holy Name doth signify  
Lady, or one who domineers,  
As she doth ôre our Enemy.  
Let us then say, with sighs and tears,  
O Holy Mary, for us pray,  
Now, and upon our dying day.



Beware your Soul you do not stain,  
With misbelief, as some do say,  
To beg Saints Pray'rs is but in vain,  
And God's true honour's cast away.  
As thô God's honour less'ned were,  
By seeking Intercessours there.



Mat. 11.  
v. 28.

Come unto me, the Lord doth say,  
He bids you not go to his Mother:  
As thô she Sin's grief could allay,  
Saint Peter, Paul, or any other;  
Since they are dead, how can they hear  
Our Pray'rs, who now do not appear?

To those who labour Christ did say , Iam. 5.  
v. 16.  
 I'll you refresh, come unto me.  
 That Saints will Grace give we nêre pray ,  
 To do this hainous Sin would be.  
 Yet since Pray'rs of the Just prevail ,  
 We beg to pray they will not fail.

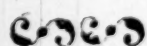


God sent Job's friends, who had offended, Iob. 42.  
v. 8.  
 To beg that he would for them pray.  
 To grant what Job askt he intended, v. 8.  
 Thô their Request he cast away.  
 Thus Saints by Pray'r our wants relieve, Rev. 5.  
v. 8.  
 Thô to us Grace they cannot give.



And doubt not but our Pray'rs they hear,  
 For they our thoughts in God do know ,  
 In whom, as in a Chrystal clear ,  
 They see all things which are below.  
 If Angels know not Sin is quit,  
 How can they'n Heav'n rejoyce at it.

Luk. 15.  
v. 7.



And since the Saints for friends might pray, Iam. 5.  
v. 16.  
 When here ; why not now they are gone ?  
 Will God this Priviledge take away ,  
 That they shall leave their friends alone ?  
 If here't was counted Charity ,  
 Shall they in Heav'n less loving be ?

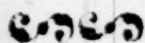
1<sup>st</sup> Tim.  
4. v. 1.

This doctrine false from Devils came,  
Who are to Saints and Sinners foes :  
To lessên Saints honour is their aim,  
That we may this advantage lose :  
If tempting Dev'ls may here assault,  
Why not Saints praying defend from fault?

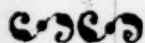


Jo. 19.  
v. 27.

In all your life time, night and day,  
Make Pray'r to God, become your Brother,  
The blessed Saints desire to pray  
For you, and chiefly your dear Mother.  
Christ gave her Mother unto Saint John,  
So she's the same to evêry one.

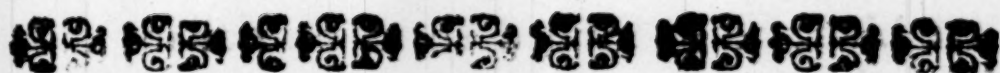


Beg that she will your Mother be,  
And next to God of you take care,  
To pray for your felicity,  
And that all Sin you may beware,  
Now, and in the hour of your Death,  
When you must yield your vitall breath.



For on that hour all doth depend :  
It Sorrow brings, or lasting joy :  
Beg her by Pray'r, you to defend,  
That Satan may you not annoy.  
Pray, Mother, that I dy in love,  
To live with you and God above. Amen.



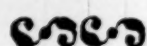


## OF FASTING, AND THE CONTRARY.

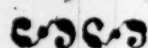
*JESUS fasted forty days and forty nights.*  
*Math. 4. 2.*

**Y**OU see that our first Enemy,  
 The Dev'l, by Pray'r is overthrown:  
 How Flesh the next subdu'd may be,  
 I shall endeavour to make known.  
 Pray'r doth prevent the Devil's aim,  
 Fasting rebellious Flesh doth tame.

*Hest. 14.*  
*v. 2.*  
*1. Cor. 9.*  
*v. 27.*



Yet 'tis most certain, that, without  
 Fasting, your Pray'r doth little avail:  
 When Flesh is pamper'd, there's no doubt, *Rom. 8.*  
 The Dev'l will soon with you prevail; *v. 5. 7.*  
 The Flesh is his chief Instrument, *8. 13.*  
 By which he gains the soul's consent, *1. Pet.*  
*2. v. 11.*



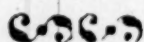
For Stomack, full with meat and drink,  
 Obscures the poor soul's Understanding:  
 That she on God can little think,  
 And thus she leaves the sense commanding,  
 Consenting to what Flesh requires,  
 Sleep, Sloth, and all unchast desires.

*Gal. 5. v.*  
*19, 20.*

Hence 'twas, that when God Laws did give,  
To Man, he ground'd them on Fasting,  
That he might still obedient live,  
And thus obtain Life everlasting.

Phil. 3.v.  
19.

The Belly - God you must deny,  
Which doth the true God still defy.



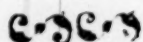
To Man God's first Law was, that he  
Should keep strict Fast, and to abstain:

Gen. 2.v.  
17.

Eat not the fruit of this fair Tree,  
And in my love thou shalt remain.

Gen. 3.v.  
6.

The Fruit 'twas fair, and pleas'd the Eye;  
Man eat; lost all by Gluttony.

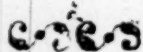


And we his children, from that time,  
Of Gluttony do feel the smart:

By this our Parents hainous crime,  
From God averted in our heart,

1. Cor.  
15.v. 50.  
Gal, 5,  
v, 17,

Inclin'd unto Flesh-Liberty,  
The Soul's most Mortall Enemy.



The second Law, which God did give,  
Was to great Moyſes, in the Mount:

If by that Law we juſtly live,

To God we once muſt give account.

Exod,  
23, v, 16,

T'approach God there he had not dar'd,  
Had he not been by Faſt prepar'd.

He

He fasted forty days and nights,  
 And then receiv'd the ten Commands,  
 Which guide our Reason like ten Lights,  
 And written were by God's own hands,  
 In stony Tables, to declare  
 The people Stony-hearted were.

v. 18.  
 Exod. 31.  
 v. 18.

v. 18.

For thô the Wonders were so great,  
 God wrought for them by Moyse's hand,  
 Ungratefully they him did treat,  
 And often in Rebellion stand.  
 While Moyse fasts in their behalf,  
 They make themselves a golden calf.

Pf. 104.

Exod. 32.  
 v. 4.

They eat, they drink, about it dance,  
 The God of Heaven they deny,  
 This Idol's honour to advance:  
 This was the fruit of Gluttony.  
 When Moyse's zeal this evill saw,  
 He broke the Tables of the Law.

v. 6. v.  
 19.  
 v. 4.

v. 19.

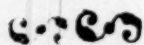
Here in a trice one Gluttônous Act,  
 Made void the Fast of forty days;  
 Moyse makes them this Sin retract,  
 And for this wicked people prays,  
 And by like Fast he did obtain,  
 The Tables of the Law again.

Exod 33.  
 v. 4  
 Exod. 32.  
 v. 31.  
 Exod. 34.  
 v. 28,  
 v. 29.

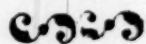
A a



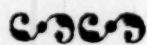
Our Saviour when he did intend,  
 To give to us the Law of grace,  
 Kept forty days Fast, to this end,  
 That we this Virtue might embrace:  
 Without this, we pretend in vain,  
 God's Law to keep, or Grace obtain.



You see in Fasting God did give  
 The Laws of Nature, Moyle's, Grace:  
 To shew, if blameless you will live,  
 And have your Reason still take place,  
 By Fasting you the Flesh must tame,  
 Or doubtless you will miss your aim.



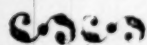
Fasting doth curb the Flesh delights,  
 And leaves the Soul to domineer,  
 Who freed from Flesh couragious fights,  
 Against the Dev'l, and doth not fear,  
 Who of his Weapon, Flesh, disarm'd,  
 Can little do, by Fasting charm'd.



The Soul by Fasting here doth live,  
 Like Angel, rul'd by Reasons light:  
 To whom God Grace doth freely give,  
 To be with her is his delight.  
 Elias day and night did fast,  
 And hence in fiery Chariot pass't.

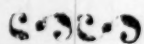
The force of Fasting's very great,  
 God threatning Ninives overthrow,  
 Their Fast approach't his Mercy seat,  
 And Grace on them he did bestow.  
 What pow'r hath Fasting here you see,  
 Which made God change his first Decree.

Ionas 3.  
 v. 4.  
 v. 5. v.  
 10.



By eating, Man lost Innocency;  
 By drinking Noah's shame did appear,  
 By drinking Lot lost Continency.  
 Who God in th'desart did not fear,  
 But eat, and drank, and Belly fill'd,  
 When they were fat fed, God them kill'd.

Gen. 3.  
 v. 7.  
 Gen. 9.  
 v. 22.  
 Gen. 19.  
 v. 33.  
 Numb.  
 11. v.  
 33.  
 Pf. 77.  
 v. 30. 31.



Rich Dives feasted gorgeously,  
 Nothing was wanting to his Taft:  
 Hungry, in Hell, now he doth ly,  
 In Fire among the devills plac't.  
 Poor Laz'rus Begg'd Bread at his door,  
 Who feasts with God for evermore.

Luk. 16.  
 v. 19.  
 v. 12.

v. 21.  
 v. 22.

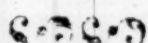


Feasting, if you consider well,  
 Is Man's most mortall Enemy:  
 Blindfold it leads the soul to Hell,  
 When Reason's blind, it doth not see,  
 Of Gluttony what is the fate;  
 Till damn'd it doth repent too late.

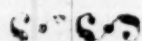
v. 24.

S. Basil.  
Hom de  
Iejunio.

Fasting of Chastity's the Mother;  
It keeps the soul to Virtue bent,  
It doth preserve Grace, and to other  
Rare Virtues makes her full intent.  
The fruits of Feasting are Hell's gain:  
By Fasting Man doth just remain.

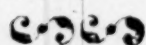


This made the Saints so much esteem,  
The Virtue of true Abstinence:  
Themselves secure they did not deem,  
Without this Buckler of defence.  
It shields from Flesh and Devil's dart,  
That it shall never wound the heart.



Luk. 1.  
v. 15.  
Mark. 1.  
v. 6.

Saint John, Christ's great Fore-runner fasted;  
He no delicious meat would eat,  
What Desert yields he only tasted,  
With Pennance strict, he Flesh did treat.  
Thus kept the Grace he was born in,  
And never did consent to Sin.



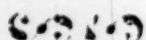
1, Cor  
9, v. 27.

Saint Paul, thô by God's choice elected,  
While here, did seem his Flesh to hate,  
By Pennance strict he it corrected,  
Left that he might prove Reprobate.  
If you examine you will find,  
The Saints were all of this Saint's mind.

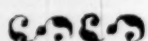


If therefore you will be secure,  
 From tempting Flesh, and Devill fell:  
 By Fast God's grace you must procure,  
 To guard you while on Earth you dwell.  
 Fasting preserves from new offence,  
 And for past Sins makes recompence.

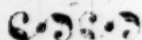
Joel. 2.  
 v. 12.



Hence 'tis the Church commands to Fast,  
 Yet this is to be understood,  
 As long as health and strength doth last,  
 She seeks hereby her Childrens good.  
 Three sorts of Fasts in Church there are,  
 Which I will briefly here declare.



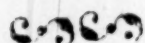
The first is called naturall,  
 And broke by crum, or drop we take.  
 The next Ecclesiasticall,  
 One meal a day in this we make:  
 The third is abstinence, when we,  
 Excepting flesh, to eat are free.



Unto the first the Church doth bind,  
 When We receive the Sacrament.  
 Lent, Fridays, Eves, where *Fast* we find,  
 We must with one meal be content.  
 On Saturdays we do abstain,  
 When only Flesh we do refrain.

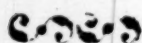
Luk. 10.  
v. 16.

Behold what profit doth accrew  
To us by Fasting ? then besure  
To give Obedience , what is due ,  
To Holy Church , while you endure.  
Who hears the Church , the same hears me ;  
Who'l not , as Heathen let him be.

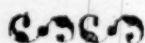


Gen. 1.v.  
31.  
Gen. 3.v.  
11.

The meat hurts not which enters in ,  
When it is took : with moderation :  
Your Disobedience is the Sin ,  
Which makes you guilty of Damnation.  
Good was the Apple Adam eat ,  
Yet eating his offence was great.



As Satan tempted him , so here  
He tempts to Disobedience :  
The Flesh bids eat , and never fear ,  
The Soul yields to Concupiscence.  
Thus , not regarding Church command ,  
Man boldly eats what comes to hand.



Mat. 18.  
v. 17.

But let us still obedient be ,  
To holy Church , in all our ways :  
That from Christ's curse we may be free  
Remembering what Saint Austin says :  
Who'l not the Church his Mother call ,  
Have God for Father never shall.

Let no Flesh - Devill then prevail,  
 To make you Belly - God adore:  
 To feast now, what will it avail,  
 When you must hunger evermore?  
 From Sin preserve your Soul by Fast,  
 That you may Feast with God at last,  
*Amen.*

Phil. 3. v.  
 19.

Luk. 16.  
 v. 24.

Rev. 19.  
 v. 9.

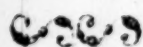


## OF ALMSDEEDS.

*Make to your selves friends of the Mammon of  
 iniquity. Luk. 16. v. 9.*

**I**N the beginning, God did give  
 All things in common here below:  
 That men might still united live,  
 No one his Portion then did know;  
 God did not parts to men assign,  
 No one could say, this Land is mine.

19.



When Men on Earth did multiply,  
 The Earth in parts they did divide,  
 Who had most pow'r, gain'd most thereby,  
 The weakest poorest did abide.  
 Thus Avarice did first begin,  
 Which Scripture calls the Root of Sin.

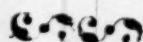
Gen. 13.  
 v. 9.

1. Tim. 6.  
 v. 10.



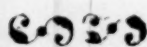
Iam. 5. v.  
5.

By Property their hearts were set,  
On greedy gain, and Worldly Love:  
Their aim was worldly Wealth to get,  
They little minded joys above;  
They were to Flesh and Bloud so bent,  
Their Heaven was this World's content.



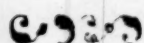
Ps. 16. v.  
15.

The Soul's desire's nêre satisfy'd,  
Till she joyns God her finall End:  
She having with the Flesh comply'd,  
To her desires doth wholly bend:  
So men their Heav'n seek in this life,  
Which is the cause of Worldly strife.



Prov. 28.  
2. 22.

For they to greatness do aspire,  
And Wealth's increase, which all commands:  
They grieve to see another higher,  
In honour, riches, or in lands.  
This makes them plot, both day and night,  
How they may gain by wrong or right.

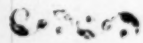


Hence 'tis they cheat, they rob, they kill,  
To gain a little worldly wealth:  
To satisfy their greedy will,  
They often hazard life, and Health.  
The Idol-Riches they adore;  
Give these, and they will ask no more.

They

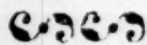
They are no friends unto the Poor,  
 Their wants they'l not the least supply:  
 But harshly drive them from the door,  
 As their Wealth's greatest Enemy.  
 Let them confider how unjust  
 They are hereby, unto their trust.

Prov. 14.  
 V. 20.  
 Eccli. 13.  
 V. 24.  
 Eccli. 4.  
 V. 4. 5. 6.  
 Eccli. 13.  
 V. 24.



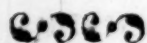
For thô God some men did permit,  
 To have more than some others have:  
 Yet his decree he doth not quit,  
 By which the Earth he common gave.  
 All Men are by her Fruits to live:  
 To Poor the Rich are bound to give.

Dent. 14.  
 V. 29.  
 Eccli. 4. V.  
 1. 2. 3. 4.



For since they do the Land possess,  
 Which food unto the Body yields:  
 To those which only Trades profess,  
 To till and sow who have no fields,  
 In want they're bound to give them bread,  
 Or give account when they are dead.

Eccli. 29.  
 V. 12.

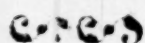


For God hath plac't the Rich man here,  
 Not only his own flesh to feed,  
 But to be his true Dispenseer,  
 Distributing where he sees need.  
 Account of this he once must give,  
 If bad, 'tis Death; if good, he'l live.

Luk. 16.  
 V. 11.

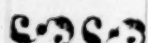
Luk. 16.  
v. 9.

Our Saviour's counsell here then take,  
And freely give unto the Poor:  
Thus wicked Mammon friends will make,  
Of whose assistance you'll be sure;  
Your Soul, when it doth Body leave,  
The Poor shall into joys receive.



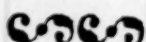
Isai. 58.  
v. 7.  
Prov. 17.  
v. 5.

The Prophet bids you to refresh  
Who hungry are, and naked cloath,  
And not despise them, your own flesh,  
Nor their infirmities to leath.  
Tob. 4. v. 8. Do still as you would be done by,  
To all in great necessity.



Luk. 12.  
v. 33.

Christ's counsell here Command becomes;  
Sell what you have, and Alms bestow:  
The Saints in Alms have spent great sum's,  
Before the Poor should naked go:  
These words of Christ made them so free,  
Mar. 25. v. 40. What you give them, you give to me.



Eecli. 29.  
v. 17.

Alms, saith the Wiseman, do defend,  
More than the strong man's shield, or spear,  
Against assaults our foes intend:  
The Soul, thus armed, doth not fear:  
Alms reinforce her so with grace,  
They raise the Siege, and leave the place



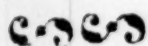
And thô you should be Sinners great,  
True Charity hides all your Sins,  
And pleads before God's Mercy seat,  
And of him Pardon for you wins.  
Who gives to him, he will give grace,  
And Heav'n shall be his resting place.

v. 16.  
Tob 4.v.  
11  
Luk 6.v.  
38.



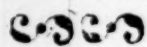
Alms, Avarice from heart remove,  
Extinguishing its raging heat;  
They also lessen Worldly Love,  
And bring the Soul with God to treat:  
As waters do extinguish fires,  
So Alms resist what Sin requires.

Tob. 4 v.  
12.  
Eccli .3.  
v. 33.



Alms, saith the Angel Raphaël,  
Do free from Death, and purge from Sin,  
They purchase Mercy, keep from Hell,  
As if we Sinners had not been.  
They life obtain with God above;  
So much doth God our Alms-deeds love.

Tob. 12.  
v. 9.  
Tob. 4.v.  
10. 11.  
Pf. 111.v.  
10.



The Wise man doth this counsell give,  
Lay up your Alms in th'Poor Mans heart,  
These will preserve you while you live,  
From ill: and when you hence depart,  
Will help you in that dangêrous hour,  
And shield you from the Devil's power.

Eccli 10.  
v. 15.

Tob. 4.v.  
11.

This Virtue, seems by Daniel,  
 With God to be the most prevailing:  
 In winning grace it doth excell,  
 And of God's Mercy seldom failing;  
 Thy sins with Alms, O King redeem,  
 Of all ways, this I most esteem.

Dan 4.v.  
 24.

~~~~~

An Angel to Cornelius say'd,
 Thy Pray'r and Alms-deeds are ascended
 To God, and shall be well appay'd:
 Go unto Peter, who's descended
 To Joppen, credit what he saith,
 He shall instruct thee in the Faith.

Act. 10 v.
 4.

~~~~~

The praise of Alms-deeds is to long,  
 For me at present to rehearse,  
 Exceeding limits of a song;  
 So Ple conclude all in this Verse;  
 Give Alms, saith J E S U S, and behold,  
 All things are pure to you, as Gold.

Luk. 11.  
 v. 41.

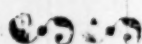
~~~~~

Besides the Alms which Body feeds,
 There is another you must give;
 Instruct your Brother, where it needs,
 To love God, and in's Fear to live;
 As Soul the Body doth excell,
 So doth this Alms, which keeps from Hell.

Eccli. 18.
 v. 13.

A third Alms yet you must bestow,
Without which God you cannot please,
To pardon and forgive your Foe:
From sin thus you will have release:
If you do, God will pardon give:
If not: you still shall guilty live.

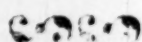
Luk. 6.v.
37. 38.
Mat. 18,
v. 34.



Remember what you daily say,
Give us this day our daily Bread:
Feed you the hungry, then thus pray,
And your soul shall with grace be fed.
For as you do to others give,
So God your wants will still relieve.

Math. 6.
v. 11.

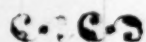
Luk. 6.v.
38.



We say, Our trespasses forgive,
O gracious Lord, and them forget;
As we offenders do relieve:
And freely pardon them their debt:
If you do pardon heartily,
He'll pardon you, his Enemy.

Mat. 6.v.
v. 12.

v. 14.



And this will quit your soul of Fear,
In the last dreadfull Judgment day:
When you these thund'ring words shall hear,
Which to the Wicked Christ will say:
You'd not forgive, to Hell be gone;
Nor give: so Glory you'll have none.

Mat. 23.
v. 41.

v. 34.

But then Christ to the Mercifull
 Shall say, Come, Mercy you shall find,
 Since you to Poor were pittifull,
 And to your Enemy as kind.
 Possess the Crown prepar'd for you,
 Which is to Alms and Mercy due. *Amen.*



THE ANGEL GUARDIAN'S ADVICE
 TO HIS PUPIL.

*He hath given his Angels charge of thee.
 Psal. 90. v. 11.*

*Pf. 90. v.
 11.*

THe charge of Men to Angels here
 God gave, them to direct,
 In all their ways, in Love, and Fear
 Of him: and to detect
 Temptations of their Enemy,
 To keep them from all evill:
 To win their hearts to God on high,
 From Flesh, the World, and Devill.

6. 5. 5

*Tob. 5. v.
 20, 21.*

Give ear to me, my Pupil dear,
 Who am your Angel-Keeper;
 Who day and night do guard you here,
 Fear not, I am no sleeper,
 But always watchfull, you to mind
 Of good, and when your Foe
 Doth tempt, to ill, in any kind,
 That you may it forgo.

Consider, Man, your dignity,
 How high your Natur's flown;
 Above the highest Hierarchy
 Of Angels, to God's Throne.
 Whose Love to you was not confin'd,
 Making one part, your Soul,
 His Image : 'twas then in his mind,
 To honour more the whole.

Mark. 16.
 v. 19.

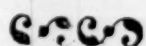
Gen. 1. v.
 27.



From Heav'n to Earth he did descend,
 Your Nature to unite,
 To his divine, unto this end,
 That he might make that right,
 Which Adam's Sin deprav'd; this great
 Work by his Death he wrought:
 At God's right hand it now hath seat,
 As by the Creed you're taught.

Jo. 1. v.
 14.

Rom. 5. v.
 13. 19.



No wonder then, that God commands,
 His Angels to take care
 Of Mortall Men, and in their hands,
 Them to support and bear;
 Left Satan hurt them any way,
 Since they thus honôred be.
 And we, as readily obey,
 And them do serve as free.

Pf. 90. v.
 12.

Since then you are thus dignify'd,
Scorn basely to descend,

Dent. 6. To worldly love; let your's abide

v. 5.

Mat. 22. In Heav'n, unto the end.

v. 37.

Luk. 10. Let Satan curst you not deceive,

v. 27. And stoop you down to Sin,

Since what he lost you shall receive,
The place he once sat in.



By Sin he fell, and you must rise
By Virtue, to his place:

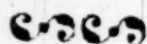
Eccli. 21. Hate Sin; love Virtue; thus be wise,

v. 2.

Rom. 6. In keeping of God's grace.

v. 23.

What's Sin? but pleasure of the Flesh,
That's common to the Beast,
Which doth the soul no whit refresh;
God is her only feast.



1. Pet. 5.

v. 5.

The proud of heart God doth resist,
The humble he doth call,
To heav'nly Thrones, the Angels mist,
Whose Pride was their downfall.
Hence comes the Mortall Enmity,
Of them unto Mankind,
That Men to Glory rais'd should be,
Doth sore perplex their mind.

'Twas greedy gain made Judas sell
His Saviour, and his Soul.

Mat. 26.
v. 15,

The world's Contempt doth make men dwell
With God, above the Pole.

Mat. 19.
v. 29.

Foul Lust caus'd Sodom to be fir'd;
Chast Souls wed God above:

Gen. 19.
v. 24.

Cain's Envy curse from God requir'd;
Man's one with God by Love.

Gen. 4.v.
11.

C.C.C.

'Twas Gluttony that Dives rich,
Did bury deep in Hell:

Luk. 16.
v. 22.

'Twas Laz'rus want and hunger which
Made him in Heav'n to dwell.

v. 22.

The furious Man abounds with sin;
The Meek possess the Land;

Mark. 3.
v. 4.

The Idle Heav'n shall never win;
Who fights shall crowned stand.

2.Tim. 2.
v. 5.

C.C.C.

In fine all Vice doth separate
'Twixt God, and Man's Soul here,
And only this can make him hate,
That which he loves so dear.

Isai. 59.
v. 2.

This Virtue that doth reunite
The Soul again to God,
When she the Flesh and World's delight,
Both under foot hath trod.

C c

Mat. 4. v.

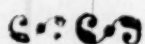
35.

Rev. 12.

v. 9.

As Devils tempt you unto Sin,

So I to Virtue move:

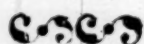
Malice moves them the Prize to win,
In me 'tis only Love.To follow them the Flesh doth please,
To which my counsell's grief:This Heav'n doth bring, the Soul's true case,
That Hell, where's no relief.;

Iob. 32.

v. 8

Heb. 1.

v. 14.

Attend and hearken night and day,
Unto God's inspirations,Which I inspire, and them obey,
Repelling all Temptations,Which come from Satan, and to know
The good, from bad, ask me,
Who am to teach you here below,
And your Instructor be.

Exod. 23.

v. 20.

God says, My Angel shall precede,
And keep you in the way:

v. 21.

Contemn him not, who you doth lead,
But do his voice obey.

v. 22.

And I an Enemy will be
To your's, and will chastize
Those who do any hurt to thee,
In goods, or otherwise.

As Gabriël , I Message bring
 To you , from God above ,
 To love and practise every thing
 That's good , I do you move.
 Like Raphaël , J'm sent to thee ,
 That I may make thee whole ,
 When serpent's bite hath made thee see,
 What ill Sin brings the Soul.

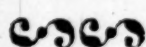
Luk. 1. v.
 26.

Tob. 12.
 v. 14.



As Uriell is Shepheard chief ,
 Orê God's beloved Flock :
 So I from you do chase the Thief ,
 Awaking like a Cock.
 When he assaults , I put in mind,
 What ill comes by consent :
 If you resist , here you shall find
 Relief , with Soul's content.

4. Esdr. 4.
 Antiph.
 at. Bened.
 in the of.
 fice of the
 Angel
 Guardian
 Act. 12.
 v. 7.
 Iam. 4. v.
 7.



And thus , like Michaël , I fight ,
 Against the Dragon fell ,
 Who would rob you of Grace's light ,
 And plunge your Soul in Hell.
 I check , I move , I pray to God ,
 I leave no way untry'd ,
 That you may scape God's heavy rod ,
 And in his love abide.

Rev. 12
 v. 7.
 Rev. 12
 v. 9.

Be mindfull then oft in the day,

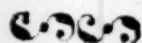
Tob. 5.v. Of me, your loving Guide,

^{15.} Gen. 48. And me as oft devoutly pray,

v. 16. With you still to abide.

Sin not, and thus your self deceive,
Because Men do not see;

What's hid from others I perceive,
And nothing's hid from me.



Prov. 18.

v. 21.

Mat. 12.

v. 34.

Set guard on th' Tongue, for in its hands,

Is life and death of Soul;

It testifies how your heart stands:

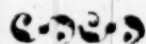
And if you'll keep it whole,

Shut Eyes, and Ears 'gainst Objects bad,

Which by them enter in;

And cause the Heart to be full sad,

When they have made it sin.



Gen. 9.

^{21.}

Coloff. 3.

v. 5.

Take equall care of all your senses,

And Members, guard them well:

Raise up against them these strong fences,

The Fear of God, and Hell.

Rom. 6.

v. 13.

Make them to serve your Maker dear,

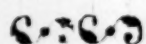
As Virtues Instrument;

To purchase Heaven with them here,

This was your God's intent.

Receive all Crosses chearfully,
 From hand of your good God;
 With them you must your glory buy,
 And kiss his scourging Rod.
 Who doth in life chastize you here,
 To spare you afterward,
 And keep you in his Love and fear,
 The Soul's securest guard.

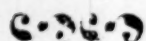
Math. 16.
 v. 24.
 Prov. 3.
 v. 12.
 Heb. 12.
 v. 6.
 Rev. 3.
 v. 19.



In all distress, put confidence
 In God, your Fathêr above,
 And in dear JESUS, thô gone hence,
 Since he dy'd for your Love.
 The presence of the Holy Ghost,
 With clean heart seek to have,
 The Pray'rs beg of the Heav'nly Host,
 That God your soul will save.

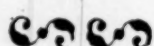
Pf. 9. v.
 11.
 Pf. 17. v.
 31.

Wisd. 1.
 v. 4.



With good thoughts I'll you oft inspire,
 Comply then with the least,
 Nourish't, spark-like, 'twill set on fire,
 Your Soul to act what's best.
 But if first motion you neglect,
 And that be not attended,
 Your heart God leaves then to direct:
 When slighted, he's offended.

When you do pray , with Faith attend,
 Mat. 21. And God in Heav'n adore ;
 V. 22. Devout persever to 'the end ,
 Christ's Mother's help implore.
 Such Pray'rs with joy I do present
 To God , and with you crave ,
 What you do ask with due intent ,
 In due time you may have.



These counsells take , and still obey
 My holy Inspiration :
 Thus shall I teach you Virtues way ,
 Which leads unto Salvation :
 And at your Death with joy present
 Your Soul unto God's Throne ,
 Where we for ère , in joys content ,
 Shall praise him , Three , and One.



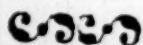
Pup. Honour , and Praise to God above ,
 Who doth his Angels send ;
 Thanks to you, Custos, for your Love,
 Who do your Charge attend.
 I vow that I will you obey ,
 When I your voice do know :
 That I may not deceiv'd be , pray ,
 Or in my duty flow. Amen.


~~~~~

A DIALOGUE BETWEEN LIBER  
TY AND MORTIFICATION.

*Mortify your Members, which are upon the  
Earth. Coloss. 3. v. 5.*

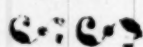
Lib. **A**S slumbering I lay,  
Me thought I saw a Man,  
His hair was turned gray,  
His colour waxed wan,  
Lean-fac'd, and hollow-ey'd,  
His Body skin and bone:  
I ask't; He thus reply'd,  
Mor. J'm Mortification.



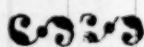
Lib. Where do you live? and why  
Do you the Flesh thus treat?  
Mor. I live in Monastery,  
Where I do little eat;  
My sleep the like; my Flesh  
With Discipline I tear,  
And this doth me refresh,  
Christ's painfull Cross to bear.

Mat. II. v.  
29. 30.

All this I do, to keep  
 1. Cor. 9. Flesh subject to the spirit;  
 v. 27. For past Sins I do weep,  
 Ps 6. v. 7. And to increase my merit.  
 The hardest Virtues I  
 Phil. 1. v. Do practise, and thus stand  
 20, 21, 23. Prepar'd, for Christ to dy,  
 When Faith and Love command.



*Lib.* What needs this strict Life? now  
 Coloss. 1. v. 20. Christ hath Sin's debt full pay'd,  
 Act 1. v. 10. And this you must allow,  
 6. 7. v. 55. Heav'n Gates are open layd.  
 Enjoy what pleasure's here,  
 While God you life doth send,  
 Believe, and never fear,  
 But Heav'n shall be your end.

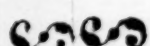


3. Esdr. 1. 8. v. 44. God pleasant things did make  
 On Earth, for men to use:  
 And pleasures you to take,  
 As sinfull, do refuse.  
 Are you than God more wise,  
 To judge what's good and evil?  
 1. Tim. 2. v. 4. D'you think he'l Sin disguise,  
 To cheat you to the Devill?

*Mor.* 'Tis true when God did make  
The World, and Man therein,  
He made all for his sake,  
To use: and without Sin,  
Excepting Knowledge Tree,  
Which, tho its fruit was good,  
To eat forbid was he.  
He eat, and guilty stood.

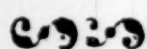
Gen. 1.v.  
29.  
Gen. 2.v.  
17.

Gen. 3.v.  
6. 7.



And thus did he, by Sin,  
Forfeit his right to all  
Pleasures; and grace must win,  
By tast of bitter gall.  
I grant Christ's Death did free  
From Hell: yet that of Heaven  
Man might possessor be,  
Many commands are given.

Luk. 13.  
v. 30



He first baptiz'd must be,  
And when hath use of reason,  
God's ten Commands must he  
Keep strict: break them 'tis Treason;  
Condemning ~~him~~ to dy,  
His Justice to appease,  
~~He~~ must here satisfy,  
By works which may him please.  
D d

Io. 3.v.5.

Mat. 19.  
v. 17.

Mat. 3.v.  
8. 10.



Gal. 5. v.  
24.

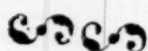
That's corporall affliction,  
With sorrow from the heart,  
Joy n'd with the contradiction  
Of his rebellious part,

Mark. 8.  
v. 34.

And Christ to follow right,  
He must himself deny;

2. Cor. 4.  
v. 17.

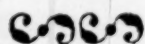
Bear Crosses, and thus fight,  
To live Eternally.

Luk. 24.  
v. 26.

For Christ, thô God's dear Son,  
Could not in glory be,  
But by pains undergon,  
And dying on the Tree.

Ps. 33. v.  
20.

His Saints sought their Salvation,  
The self-same way, as best,  
And by much Tribulation,  
They ent'red into rest

Rom. 8. v.  
17.

And he, who'l glorious be,  
With Christ must suffer here:  
From Hell pains if be free,  
He must not Pennance fear.

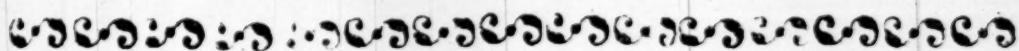
Math. 7.  
v. 13. 14.

Narrow is Heav'ns way,  
Broad is the way to Hell;  
Few love in that to stay:  
In this do many dwell.

*Lib.* Since all you say is true,  
 As Scriptures testify,  
 Pleasures I bid Adieu,  
 In Pennance I will dy.  
 No longer *Liberty*,  
 Let that curst name be gone;  
 I will your Convert be,  
 Blest *Mortification*.

1. Pet. 2.  
 v. 11.

Rom. 8. v.  
 13.  
 Ps. 118.  
 v. 59  
 Rom. 3.  
 v. 13.



## A DIALOGUE BETWIXT HOPE AND

DESPAIR. OR HOPE CONVERTING

A DESPAIRING MAN.

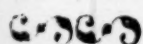
*Altho he should kill me I will trust in him.*  
*Job. 13. v. 13.*

*Hope.* **W**Hat fruitless sighs and sobs are these,  
 Which Eccho in my ear?  
 Distrustfull thoughts do never please;  
 Hope must be joyn'd with Fear;  
 That tears to Soul may fruitfull be,  
 And sorrow comfort bring.  
 These joyn'd, with love of God, do free  
 The Conscience of guilt's sting.

D ij

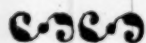
Wisd 17.  
v. 10.

*Desp.* 'Tis I, poor Soul, who sigh & weep,  
To think what joys are past,  
What frights do now possess my sleep,  
In Hell strait to be cast.  
The good I've lost, the ill I've gaind,  
Do sore perplex my mind,  
How I my Soul with Sin have stain'd,  
That I no joy can find.



1. Io. 4.  
v. 18.

When once I liv'd in Conscience clear,  
And service of my God:  
Love had secur'd my heart from fear,  
Of his chastizing Rod.  
All creatures me afforded joy,  
God's praises I did sing,  
My Flesh my Spirit did obey,  
My Soul, my heavenly King.



1. Pet. 5.  
v. 8.

Curst Satan, envy'ng my good hap,  
With his, fought my downfall;  
My careless Soul he did intrap;  
And brought it in Sin's thrall.

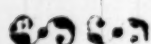
Wisd. 17.  
v. 9.

Now all things that I see, or hear,  
Add sorrow to my grief,  
My Sins in Conscience still appear,  
And I despair relief.



For now my senses all rebell,  
 And war against my Soul:  
 God's grace, my help, I base did sell,  
 For Sin. How to controul,  
 Or them restrain, I do not know,  
 They Reason do so blind,  
 They't pleasure bring her to their bow,  
 And thus corrupt the mind.

Rom. 7. v.  
 23. Gal.  
 5. v. 17.

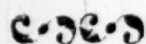


*Hope.* Poor Soul, consid'ring your sad state,  
 You reason have to weep,  
 To sigh, and to lament your fate,  
 With grief of heart most deep:  
 For on the Earth no state's so bad,  
 As that of sinfull heart,  
 Which once God's grace, and favour had,  
 And from it did depart.

Pf. 41. v.  
 4.

Pf. 5. v.  
 7.  
 Pf. 10. v.  
 7.

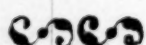
Pf. 44. v.  
 3.



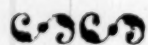
Grace keeps Man's Soul in God's true Love,  
 By Sin God him doth hate;  
 By Grace he's heir to joys above,  
 By Sin in damned state.  
 While he's in grace, God doth him greet  
 With heav'nly consolation:  
 In Sin with Hell's food he doth meet,  
 Sad grief and desolation.

Eccl. 12.  
 v. 7.  
 Eph. 2.  
 v. 8.  
 Tit. 3.  
 v. 7.  
 Rom 6.  
 v. 23.  
 Pf. 93.  
 v. 19.  
 Mat. 8.  
 v. 12.  
 Eccli. 39.  
 v. 35. 36.

What grief hath Father child to leave ,  
 Who loves him tenderly ?  
 Who can the Mother's grief conceive ,  
 Who sees her children dy ?  
 For loving friends to part for ever ,  
 Is grief beyond expression.  
 Exil'd from all , to come back never ,  
 How sad in this condition ?



For loving Man and Wife to part ,  
 Is little less than Death.  
 Eccli. 41. Of all griefs , this destroys the heart ,  
 v. 19 Our life's expiring breath.  
 All these are griefs , in high degree ,  
 Yet joyn them all in one ,  
 Equall they can't the misery ,  
 That's found in sin alone.

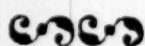


For God , who bears all Titles dear ,  
 Of pleasure and of Love ;  
 From soul is separated here ,  
 Isai. 59. By sin , and doth remove  
 v. 2. All's Blessings from her , and doth give  
 Mat. 23. Possession to the Devill ,  
 v. 29. Ezech.  
 16. v. 27. Where Tyrannizing he doth live ,  
 Mat. 12. Enslaving her in evill.  
 v. 45.

The forenam'd sorrows have release,  
By time, and do expire:  
The Conscience-grief doth still increase,  
Till it brings to Hell-fire.  
Where it's nêre dying worm doth feed  
On th' soul, to think what's lost:  
Which vain remorse doth in it breed,  
To think how dear sin cost.

Wisd 17.  
v. 10.

Ifai. 66.  
v. 24.  
Wisd. 5.  
v. 3.



*Desp.* What you have said, I own for Truth,  
Bêing sensible in soul,  
Of much: Had I took care in youth,  
I had preserv'd it whole.  
Man's frailty, once I would not own,  
But scorn'd those, were in sin:  
And thus by Pride, was overthrown;  
Same state I now live in.

Pf. 117.  
v. 67.



*Hop.* Thô God, in you, hath punish't Pride,  
And left you without grace,  
That falling, humble you abide,  
With shame's blush in your face;  
Yet by no means you must despair,  
But on his Mercies call;  
Which in your God transcending are,  
Man's Refuge after fall.

Pf. 118.  
v. 71.

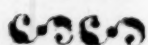
Pf. 31.  
v. 10.

Pf. 135.  
v. 1.



How many sinners found relief,  
 In Heaven now are Saints?  
 When they for sin mixt tears with grief,  
 God heard their dolefull plaints.  
 And he hath promis't, he'l receive,  
 Sinners, at their return,  
 If they their sinfull course will leave,  
 In Hell they shall not burn.

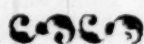
Ifai. 1.  
 v. 8.  
 Ezech.  
 33. v. 14  
 16.



Des. Cain he was sorry, yet was curst,  
 And Judas hang'd himself:  
 Of greatest sinners, I'm the worst,  
 Poor, weak, a graceless Elf:  
 Mine's greater then the sin of Cain;  
 Christ had not shed his blood.  
 I more ungratefull here remain,  
 Than Cain, pay'ng ill for good.

Gen. 4.  
 v. 11.  
 Mat. 27.  
 v. 5.

Wisd. 16.  
 v. 29.



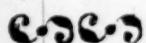
I, Judas-like, who's Lord did sell,  
 And still his grace abus'd,  
 When Christ by grace in me would dwell,  
 I basely him refus'd:  
 Adjoyn'd his Enemy in fight,  
 'Gainst him, and thus ungratefull,  
 His pretious Blood, and death did flight;  
 A sin of all most hatefull.

Mat. 26.  
 v. 15.

Io. 8. v.  
 44.

Hop.

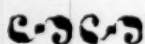
*Hop.* Enough *Despair* : no more of this:  
 Men plung'd as deep in sin,  
 And as ungratefull, did not miss,  
 But oft have pardon'd been.  
 If Cain, and Judas did lament,  
 And yet grace did not find;  
 They did not truly sin repent,  
 And were not right in mind.



Cain seemed sad, yet we do'nt read,  
 Because he had don ill:  
 Or did repent that wicked deed,  
 But fear'd men would him kill.  
 Judas repented, what was don,  
 Yet wanted Mercy's hope,  
 And Faith in Christ, God's only son,  
 So hanged in a rope.

Gen. 4.  
 v. 14.

Mat. 27.  
 v. 3.



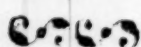
David Adult'ry did commit,  
 And murder; after, he  
 Was chose by God in Throne to sit,  
 Prophet and King to be.  
 Peter, of all made chief, when try'd,  
 His Master did forswear:  
 With spear Longinus pierc't Christ's side,  
 Yet all these pardon'd were.

2. King.  
 11. v. 4.  
 v. 15. 24.  
 1. King.  
 16. v. 1.  
 12.  
 10. 21. v.  
 17.  
 Mat. 26.  
 v. 74.  
 10. 19. v.  
 34.

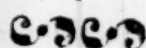
E c

What greater sins can you conceive,  
Or more ungrate full Men?  
Yet those, when they did evill leave,  
And did return agen,

Isa. 2. With tears of Eyes, and grief of heart,  
v. 12. With hope and Faith conjoyn'd,  
By fervent Pray'r and Pennance smart,  
v. 13. To Mercy God inclin'd.



Who did receive them in his love,  
And grace on them bestow,  
Ezech. 18 The guilt of sin he did remove;  
v. 22. Where Vice, now Virtues grow.  
Rom. 5. Thus they, with many more, became  
v. 10. Great Saints, and reign above:  
Luk 7. v. Remitted sins, increase the flame  
47. Of Gratitude and Love.



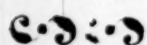
If any sin he'l not forgive,  
It's that which you are in:  
v. 10. Despairing Mercy, while you live,  
v. 16. The greatest of all sin.  
Jer. 18. By this, you do deny in him,  
v. 12, 13. His greatest Attribute;  
Ps. 144. Which leads the soul unto Hell's brim,  
v. 9. Eph. 4. Despair's accursed fruit.  
v. 19.



God's Mercy's greater, than Man's Sin;  
 So is the Price Christ gave,  
 Upon the Cross, his Soul to win,  
 And from Damnation save:  
 Put trust in God, and in the merit  
 Of Christ, thy Saviour dear:  
 Leave Sin; by Faith raise up your spirit,  
 And pardon never fear.

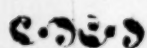
Pf. 90.v.  
 14. 15.

Ezech. 18.  
 v. 32.



Des. I grant, all's true, that you do say,  
 But yet this Mercy, I,  
 Who Sinner am, know not the way  
 To gain, or to apply  
 Christ's merits to my Soul: I fear,  
 While J'm in state of Sin,  
 My sighs and Pray'rs God will not hear:  
 This oft hath proved been.

Prov. 28.  
 v. 9.



Hope. That is, while Heart remains perverse,  
 Ready to sin again:  
 But when Man grieves his sinfull course,  
 And doth from sin refrain,  
 By Sacraments, let him apply  
 Christ's merit to his soul:  
 Christ promis't, who can never ly,  
 That he will make it whole.

Eccli. 34.  
 v. 31.

Jo. 20.v.  
 23.

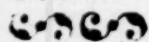
Rom. 8. v. 24. *Desp.* Sweet Hope; which dost to Heav'n bring,  
 Your Convert I will be:  
 Dev'lish *Despair* away I'll fling,  
 And hearken unto thee.  
 I'll weep, I'll grieve, I'll leave all sin,  
 By Sacraments will I  
 God's Mercy seek, his grace to win,  
 Ecc. i 2. v. 11. And thus in Hope will dy. *Amen.*



## O F D E A T H.

*Remember thy last Ends, and thou wilt not sin  
 for ever. Eccl. 7. v. 40.  
 It is appointed for all men once to dy.  
 Hebr. 9. v. 27.*

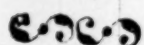
Eph. 4. v. 18, 19. **T**He soul of Man, since Adam's fall,  
 Is so obscur'd by Flesh and Bloud,  
 The senses seem to govern all,  
 As if the soul nought understood.  
 Men to this life do so attend,  
 They little think upon their End.



The whole Earth, sayeth Jeremy,  
 Jer. 12. v. 11. With desolation's desolate,  
 And he declares the reason why,  
 That we may mend before too late.  
 No one considers deep in heart,  
 That from this life he must depart.

Much less, that he account must give,  
 Of all what ever he hath done;  
 And that he must for ever live  
 In joys, or sorrow, when he's gone;  
 This want of true consideration,  
 Is chiefeſt cause of Man's damnation.

2. Cor. 5.  
 v. 10.

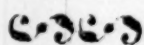


The Wiseman therefore doth advise,  
 That in your ways you mindfull are  
 Of your last things: thus you'l be wise,  
 And for a happy death prepare.  
 You'l never sin, or do amiss,  
 While this your Meditation is.

Eccli. 7. v  
 40.



What is grim Death, in picture made  
 With Dead-Man's skull, and standing by  
 Hour-glass, with crooked Sithe, and spade,  
 Arm, and Leg-bones, that cross do ly?  
 Death nothing is, but Life's privation,  
 The soul and Body's separation.



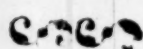
But yet how sad that hour will prove;  
 When Flesh and soul must separate;  
 Which were so firmly joyn'd in love,  
 No tongue is able to relate.  
 Among all other dreadfull things,  
 That day to Man most terrour brings.

S. Denis.  
 Pf. 54. v.  
 5.

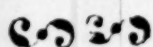


Luk. 12.  
v. 20.

That puts an end to carnall pleasures,  
Which then to Soul cause bitter grief:  
That separates from Worldly treasures,  
Which then afford men no relief:  
That parts from Children, Wife, and Friend;  
To Worldly joys that puts an end.

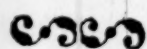


That quells the spirit of the proud,  
And stubborn disobedient heart;  
That makes the Sinner cry aloud,  
His guilty Soul's loath to depart.  
Wealth, honour, Pow'r will not prevail,  
When Death arrests, he takes no Bail.



Eccel. 11.  
v. 3.

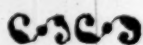
Your Life to mend he'll grant no space,  
But to the Judge your Soul present;  
Where bribes, or friendship, find no place:  
To late 'twill be then to repent.  
As at that hour you're found to be,  
So you'll be for Eternity.



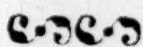
wisd. 9.  
v. 3.

Delights and Pleasures, wanton Love,  
Which were, before, your heart's content,  
In that most dreadfull hour, will prove  
Grief to your Soul, which will lament,  
To think how for these pleasing toys,  
She is depriv'd of reall joys.

Those then will pass, and leave behind  
 A strict account for her to make:  
 Why she let them possess her mind,  
 And Pleasure with the Flesh did take.  
 Since she was made for joys above,  
 And to contemn all Carnall Love.



Then Glory, Honour, Power, Wealth,  
 In which vain Men do put their trust,  
 Youth, Beauty, Valour, Courage, Health,  
 Will all be buried in the dust.  
 That Man will vile to God appear,  
 Who seem'd so great and glorious here.

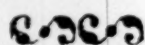


All these you'l own then to be vain,  
 On which before you plac't your love:  
 Despairing then you will remain,  
 To think upon your God above,  
 How he will justly you condemn,  
 Who did, for these, his Laws contemn.

Eccles. 1  
 v. 8.

3.

2.



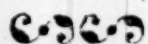
O dreadfull day, to wicked Soul!  
 Which here in body did neglect,  
 Her sense, and passions to controul,  
 And crooked Nature to correct:  
 Still yielding with depraved will,  
 Her Flesh-desires here to fulfill.

Pf. 33.  
 v. 22.

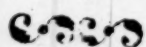
Whereas in Body she was plac't ,  
 Corrupted Nature to restrain ,  
 And what she found in it defac't ,  
 By grace and Virtue to regain :  
 But she let senses govern all ,  
 By which the Dev'l procur'd her fall.



Mat. 25. The Prudent Virgins imitate ,  
 v 7. With oyl in Lamp , prepar'd remain ,  
 v. 8. Not with the foolish , when too late ,  
 v. 10. To seek , and knock , but all in vain.  
 The gate is shut , you are forgot ,  
 v. 12. The Bride - groom says : I know you not.



Have oyl of works in Lamps of Faith,  
 l. 5. 'Gainst midnight-Death : thus ready stand,  
 6. And glory not ( as scripture saith )  
 m. 2. In Faith alone , lest Spouse command ,  
 14. 24. You, not adorn'd with works , to ly  
 Eccl. 22. In fire , yet dark , and nêre to dy.  
 v. 12. 13.

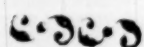


Take warning then , before too late ,  
 Dent. 32. And that your life you may amend ,  
 v. 29. On your departure meditate :  
 That Worldly pleasures will have end :  
 That Riches you must leave behind ,  
 Which will at Death perplex the mind.



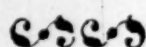
O Death ! how bitter is the thought  
Of thee , to those who do possess  
Peace in their Riches, which have brought  
Their Soul to Sin , and Wickedness.  
To leave their Idols is their grief,  
Which now can yield them no relief.

Eccli 41.  
v. 1.



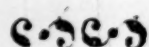
These thoughts will draw your love frō wealth;  
From carnall pleasures still refrain ,  
If you will keep your Soul in health ;  
Think what , at Death , by them you'l gain ;  
How much you liv'd in pleasures here ,  
So much of torments you may fear.

Rev. 18.  
v. 7.



Since then the pleasures of the Flesh',  
Wealth , Honour , Glory , are but vain ,  
And at Death can't Your soul refresh ,  
As base and vile do you disdain ;  
Esteem them all mere Vanity ,  
Which pass away immediatly.

Phil. 3.  
v. 8.  
Eccli 2.  
v. 10. 11.  
Isai. 40.  
v. 6.



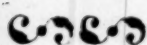
And fix your love upon those pleasures,  
Which are prepar'd for you above :  
Those Honours , Glory , Joys, and Treasures,  
Which will both true and lasting prove :  
Love nothing , but in God ; and he  
From fear of Death will set you free.

James. 1.  
v. 10.  
Coloff.  
3. v. 1. 2.

Pf. 41.  
v. 3.  
Luk. 2.  
v. 29.

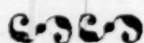
Gal. 5.  
v. 24.

While you live here, be enemy  
To Flesh and Bloud: Fast, Watch, and Pray,  
Relieve the Poor in Charity:  
Be Humble, Patient, and Obey.  
Still Virtue practise, and Sin fly,  
Thus you will stand prepar'd to dy.



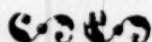
Mat. 25.  
v. 13.

Besides that Death doth put an end,  
To all those Worldly Vanities:  
It doth the soul from Body send,  
To lasting Joys, or Miseries.  
And there's not any certainty,  
When this great Day, or Hour, shall be.



1. Theff.  
5. v. 2.  
Mat. 24.  
v. 44.

God doth the Hour of Death conceal,  
That we may always ready stand:  
Thief-like it doth upon us steal,  
Believe it then to be at hand.  
In Conscience clear with Virtues drest,  
That when you dy, your Soul may rest.



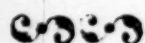
1. Io. 3.  
v. 8.

What Madnes tis, but for an Hour,  
To ly in sin, and hazard all:  
To keep within the Devil's power,  
And not to God for Mercy call.  
If in that Hour you chance to dy,  
Your soul is damn'd Eternally.

Fear Death before it comes, and be  
Upon your guard, against that Hour:  
Love God, and be assured, he  
Will you defend from Satans power.  
Thrice happy man, that liveth here,  
Replenish't with God's Love, and Fear.

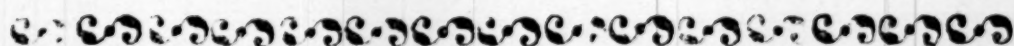
Mat. 24.  
v. 44.

Eccl. 3.  
v. 12.  
c. 12. v.  
24.  
Prov. 28.  
v. 14.



Then come Death early, come it late,  
Foreseen, or sudden; when you dy.  
Fear hath secur'd you from Hell's gate,  
Love joyn'd you to the Deity.  
Let Death be always in your mind,  
That you these blest effects may find. *Amen.*

Prov. 14.  
v. 26.  
Eccl. 33.  
v. 26.  
1. Io. 4.  
v. 16.  
Iob. 14.  
v. 14.



## O F J U D G M E N T.

*After Death followeth Judgment.*

*Hebr. 9. v. 27.*

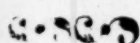
**A**S we are servants, placed here,  
Our Masters pleasure to fulfill:  
So we before him must appear,  
To prove if we have done his Will:  
Where ev'ry one reward shall have,  
As here he did himself behave.

2. Cor.  
5. v. 10.

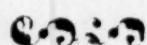
Ff ij



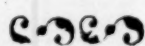
Death's only Messenger, to cite  
 All Souls before God's dreadfull Throne :  
 Where he will pass a Judgment right ,  
 And Justice do to ev'ry one.  
 Twice God will Judge : at Death , the Soul;  
 When Bodies rise , he'l Judge the whole.



Dan. 7.  
 v. 10.  
 Rev. 20.  
 v. 12.  
 As soon as Soul from Body parts ,  
 All's op'ned to the Conscience view :  
 Who knows the secrets of Mens Hearts ,  
 Will pass a Sentence , just and true.  
 The Soul, that moment , knows its doom;  
 Go thou Accurs't , or Blessed come.

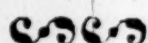


1. Theff.  
 4. v. 16.  
 v. 17.  
 Yet God will have one Genêrall day,  
 When soul and Body shall appear :  
 The Bodies , which before dead lay ,  
 Shall rise with horrid dread and Fear.  
 All must appear at Trumpet's sound :  
 To that Affize all men are bound.



Rom 2.  
 v. 5 6.  
 Mat. 7.  
 v. 15.  
 Hebr. 4.  
 v. 13.  
 God will have all men publick try'd,  
 Who good and bad were , shall appear;  
 God's Judgments will be justify'd,  
 Tho' some Men were disguised here :  
 Wolves , sheep-skins then must lay aside ,  
 No one, that day, his fault can hide,

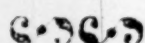
As Bodies did with souls partake,  
 And share with them in sinfull acts:  
 They also here account must make,  
 And judged be of all their facts.  
 If good, with soul they'l happy be;  
 If bad, condemn'd to misery.



Again, this Judgment-day must be,  
 That Christ, who here was vilify'd,  
 May then appear in Majesty:  
 By whom all Causes must be try'd.  
 He then shall Judge the Quick and Dead,  
 Who, Thief-like, to the Judge was lead.

Mat. 24.  
 v. 30.

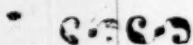
2. Tim.  
 4. v. 1.



Before this Dreadfull day, there shall  
 Strange signs in Sun and Moon be seen:  
 Great Earth-quakes also shall befall,  
 Great Wars and Tumults rise, between  
 Father and Son, Brother, and Brother;  
 All Nations fighting one another.

Luk. 21.  
 v. 25.  
 Math. 24.  
 v. 7.

v. 7.



Besides the Anti-Christian cheat,  
 With sword and Wonders shall compell  
 Most Men, from Christ's Faith to retreat,  
 And draw them with himself to Hell.  
 He shall be kill'd by JESUS Spirit,  
 And cast in fire, as he shall merit.

Mat. 24.  
 v. 24.

2. Theff.  
 3. v. 8.

Ose. 3.

v. 5.

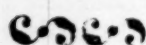
Mat. 10.

v. 21.

Math. 24.

v. 29.

Then the hardhearted faithless Jew,  
 Shall be converted to Christ's Faith:  
 Soon after these things will ensue,  
 The Judgment-Day, as Scripture Saith,  
 Before which there will yet appear  
 More dreadfull Signs, recounted here.



v. 29.

A&amp;T. 2.v.

20.

Mat. 24.

v. 29

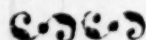
Luk 21.

v. 26.

Rev. 6.v.

14.

The sun shall be obscur'd: the Moon  
 Shall lose her light, like Bloud appear:  
 As dark, as Midnight, shall be Noon,  
 Which shall fill Men with Dread and Fear.  
 The Stars shall fall; the Heavens mov'd,  
 By Earth-quakes Mountains be remov'd.



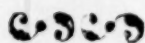
Luk. 21.

v. 25

Rev. 6.

v. 16.

From Heav'n most dreadfull fire shall fall,  
 The sea most horrid noise shall make;  
 Sinners shall on the Mountains call,  
 To hide them, and with Terreur quake.  
 With Fear they'l dry, and wither away;  
 How Dreadfull then will be that Day?



Mat. 24.

v. 30.

Dan. 7.

v. 9

Mat. 25.

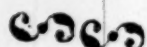
v. 31.

The Ensign of the Son of Man,  
 The Cross, shall in the Sky appear:  
 They'l tremble, who here from it ran,  
 Who lov'd it, shall with joy draw near  
 Then shall be plac't the Judgment Seat,  
 And Christ appear in glory great.



Milliôns of Angels shall attend  
Him : Fire shall run before his face ,  
He then his Angels forth will send ,  
To summon all unto that place :  
At Midnight they'l the Trumpet sound ,  
Which will throughout the World resound.

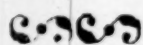
Dan. 7.  
v. 10.  
v. 10.  
Pf. 96.  
v. 3.  
Mat. 24.  
v. 31.  
Mat. 25.  
v. 6.



Arise you Dead; come out of Grave;  
You also, who alive remain,  
Appear, that you may sentence have,  
Of Joys, or Everlasting Pain.  
The Dead shall rise, and all shall stand  
Astonish't, at this great Command.

1. Theff.  
4. v. 16.  
17.

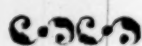
Rev. 20.  
v. 12.  
Math 24.  
v. 12.



Souls shall their Bodies repofsess;  
The Just with joy shall enter in;  
But those who liv'd in wickedness,  
With grief, reflecting on their sin;  
As Bodies good, or wicked <sup>were</sup> ~~are~~,  
They shall receive their sentence there.

11.

Rev. 2.  
v. 13.



When they before the Judge appear,  
The Conscience-Book will op'ned be,  
Wherein, as in a Chrystal clear,  
Each Man his good and ill shall see.  
All, what lay hid before, shall then  
Be open lay'd, to th' view of men.

v. 12.

1. Cor.  
4. v. 5.

# 234 OF J U D G M E N T.

Eccli 23.  
v. 26. All what in dark, or private place,  
Was done, or what was unconfes't,  
With great confusion, and disgrace,  
Math. 10.  
v. 26. Shall open ly, with all the rest.  
Eccli. 25.  
v. 27. Then all shall own, there was an Eye,  
From which no secret hid could ly.

— — —

Rev. 12.  
v. 10. The Dev'l, who is Man's great Accuser,  
Will vent his Malice at that day,  
As of Man's life the strict peruser,  
Our faults before the Judge will lay.  
All thoughts, words, deeds, which ere have been  
Less virtuous, he'l accuse of sin.

— — —

Thrice happy he, who hath apply'd,  
By Sacraments, Christ's pretious merits,  
Unto his soul, before he dy'd:  
He will not dread these wicked Spirits.  
Luk. 7.  
v. 38, 1. Whose tears have washt, and Charity  
Pet. 4.  
v. 8. Cover'd his Faults, secure shall be.

— — —

Iam. 5.  
v. 20. But he who Pennance did neglect,  
Luk. 13.  
v. 4. And with Alms did not sin redeem,  
Dan. 4.  
v. 14. Will nothing find, him to protect,  
Against the Dev'ls; but then will seem  
Wholly dejected, and mute stand,  
At what God shall of him demand.

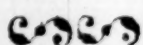
It is not Power, or Eloquence,  
That with the Judge will then prevail:  
An humble and clear conscience,  
Is then a friend that will not fail.  
A virtuous Beggar, here contemn'd,  
Will be preferr'd. and Kings condemn'd.

Luk 16.  
v. 22.



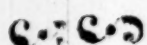
The Lyar there shall not prevail,  
The Swearer's Oath will be in vain;  
All craft and Policy will fail;  
Deceitfull Tongue will nothing gain,  
Their Truth will naked open ly,  
Which none shall dare then to deny.

Heb. 4. v.  
12. 13.



Great Honour, Pow'r, and Majesty,  
Wealth, Beauty, Valour, Strength, and Wit,  
Will not at all regarded be;  
Nothing but Virtue then shall quit.  
This shall advance to high degree;  
And those, will prove but Vanity.

Prov. 11.  
v. 4.



The Just shall in great constancy,  
Against their Persecutours stand:  
Who fighting then most bitterly,  
Will their past follies understand:  
How dearly worldly Pleasures cost,  
For which Eternall Joys are lost.

Wisd. 3.  
v. 1.

v. 3.



v. 40.

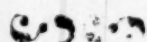
We, mad Men, did the Saints lives deem  
Great madness, and their end disgrace;

v. 50.

Behold how God doth them esteem,  
And with his dearest children place.

v. 84.

What doth our glory now avail,  
Since of Eternall we do fail?



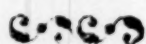
Mat. 25.

v. 32.

v. 33.

The Sheep, then parted from the Goats,  
Shall placed be at God's right hand:

Those pleasant, these with dolefull notes,  
Shall at the left with Devills stand,  
Expecting Sentence, which shall sever  
Them from the Just, and God for ever.



v. 35.

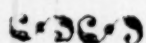
Then God unto the Just shall say,  
When I was hungry, or in need,

You Ghospell - Counsell did obey;

And, in the poor, you did me feed:

v. 45.

What unto them, to me you gave,  
And from me your reward shall have.



v. 34.

Come Blessed, glory now possess.

v. 41.

Go you Accursed to Hell fire:

v. 42.

As you on Earth were merciless,

Iam. 2.v.

And as your horrid Sins require,

13.

Mat. 25.

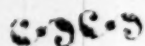
Your Lot with Dev'ls in Fire shall be;

v. 46.

But these shall live for ever with me.

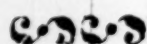
I wish all Men would oft reflect,  
 Upon this dreadfull Judgment-Day:  
 Then Virtue they would not neglect,  
 Nor for vain pleasures go astray:  
 Since they account for all must give,  
 They would be carefull how they live.

1. Cor. 5.  
 v. 10.



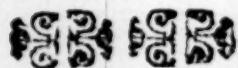
This was Saint Jerom's Meditation,  
 what e're I do, write, eat, or drink,  
 Upon that great day's desolation,  
 And God's strict Iudgment I do think:  
 This Trumpet still sounds in my ear,  
 Arise you Dead, make answer here.

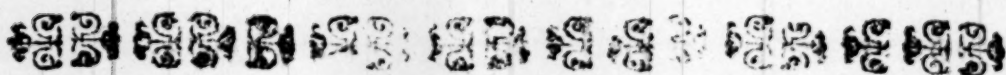
Hieron.  
 de Reg.  
 Mona-  
 chor. c. 20



Thrice happy Man, who doth prepare  
 For that most horrid dreadfull day:  
 Who God doth serve, and sin beware,  
 And Pennance do without delay:  
 While others fear, he shall rejoyce,  
 At Trumpet sound, and Iudge's Voice.  
 Amen.

2. Pet. 3.  
 v. 11. 14.

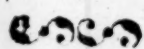




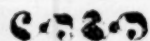
## O F H E L L.

*Go ye accursed into Everlasting fire.*  
*Math. 25. v. 41.*

**A**S Man in part Corporeall is,  
 Gen. 3. v. 19. He of necessity must dy:  
 Wisd. 7. v. 1. But when this part from Grave is ris',  
 1. Cor. 15. v. 5. He'l live again Eternally.  
 In joy, or grief, in Heav'n, or Hell;  
 Iudgment decides where he shall dwell.



Who liv'd and dy'd in wickedness,  
 With piercing Fire shall then be try'd;  
 No Tongue is able to exprefs,  
 What he with Dev'ls shall there abide.  
 What grief in soul, what pain in sense,  
 Ifai. 66. v. 24. What knawing worm of Conscience.

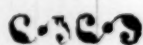


For as his Body shar'd in sin,  
 2 Cor. 5. v. 10. So shall the sense afflicted be:  
 The soul, as Actor chief therein,  
 Shall undergo most misery.  
 The pain of sense no Tongue can tell;  
 The pain of Loss will that excell.



God, by the Wise Man, doth declare,  
 In Hell there are Tormenting Spirits:  
 Which to revenge created are,  
 And punish justly to demerits:  
 Who have in fury fortify'd  
 Their Torments. Who shall then abide?

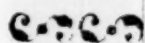
Eccli. 39.  
 v. 33.



His fury, who hath them created,  
 They shall powr forth without restraint:  
 No pain shall ever be abated,  
 God will not mind their sad complaint.  
 Hail, Fire, Famin, Death, and Scorpions,  
 Beasts. teeth, and Serpents, are their Portions.

v. 34.

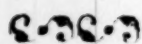
v. 35.  
 v. 36.



The Fire will pierce in that degree,  
 And so excessively torment;  
 That they will so enraged be,  
 As their own Flesh to gnaw and rent;  
 They'l curse the hour, which life first gave,  
 And wish the Womb had been their Grave.

Rev. 16.  
 v. 10.

Mat. 26.  
 v. 24.

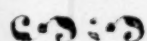


The Lord's great Day, says Malachy,  
 Shall like à fiery furnace flame;  
 When all the Proud, like straw, shall be,  
 Consum'd to ashes, in the same:  
 The Humble shall tread them in fire,  
 Who did on Earth so high aspire.

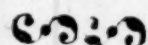
Malac. 4.  
 v. 1.

v. 30

The wanton and Luxurious Man,  
 Eccli. 39. Shall fiery Serpents there embrace;  
 v. 36. Who greedy after Riches ran,  
 Shall come to want, shame, and disgrace.  
 The Envious Man shall pine away,  
 To think of others happy day.



The Furious Man the Fire shall tame,  
 His Oaths and Curses none shall dread;  
 The Lving Tongue shall come to Shame,  
 The Slothfull shall with Want be fed.  
 Luk 16. The Glutton there, through burning Thirst,  
 v. 24. Shall judge his case to be the worst.



The Atheist, then a God will find;  
 So also will the Temporiser,  
 Who held belief of any kind,  
 To save his Wealth; true Faith's despiser.  
 All then shall own, what Scripture saith,  
 Eph. 4. There's but one God, and one true Faith.  
 v. 5.



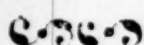
Wisd. 5. Themselves in vain they will condemn,  
 v. 7. 8. That for vain Honour, Riches, Wealth,  
 13. The Laws of God they did contemn,  
 Isai 66. With virtue, and their ghostly Health.  
 v. 24. These thoughts, like Worm, will knawingly,  
 Mark. 9. In Conscience, and shall never dy.  
 v. 44. 46. 48.

They'l also think upon their loss  
 Of Heav'n, and Vision of their God ;  
 How for vain pleasures, pelf, and dross ,  
 They under foot true Riches trod.  
 Virtue and Grace, with Glory here ,  
 As base , by them contemned were.



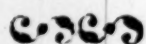
They'l envy then the happiness ,  
 The Riches , Glory, and the Joys ,  
 Which the Blest Saints with God possess :  
 All which they lost for childish toys.  
 Against themselves they will complain ,  
 Most bitterly : but all in vain.

Wisd. 3.  
 v. 3. 4.



We spent our lives in Vanity ,  
 The thought of God we cast away ;  
 We follow'd base Iniquity ,  
 And nêre thought on this dreadfull Day :  
 The way of God we still did flight ,  
 Of future Glory we made light.

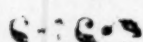
Ifai. 22. 7.  
 13.



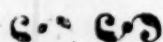
Then will the Devills\* them upbraid ,  
 With their perverse and wicked will ,  
 Which God contemn'd , and them obey'd ,  
 Their pleasures ready to fulfill.  
 Their service now they will requite ;  
 With Torments , Malice , Envy , Spight.



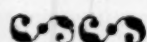
This thought will most of all torment,  
 That this sad state must always last :  
 And after many Ages spent,  
 There's not an Hour with them yet past.  
 Rev. 20. Their Term is long Eternity ,  
 v. 10. Which never will diminish be.



Eternity who can conceive ?  
 It neither Middle hath , nor End :  
 It's still beginning, nêre doth leave  
 That station , thô it seems to tend  
 Forwards , it stands still at a stay ;  
 And nêre diminisheth a day.



If those damn'd Souls could be but sure,  
 That , after forty thousand years,  
 The torments , which they do endure,  
 Should end , it would abate their tears ,  
 And comfort bring amidst their pain ,  
 To think it would not still remain.



But when this comes into their minds ,  
 Mat. 25. They suffer must Eternally :  
 v 46. No ease , or comfort they can find ,  
 Rev. 14. But unto one another cry ,  
 v 11. How long must we endure ? For ever.  
 Revel. 20. When will our Surrows end ? Oh never.  
 v. 10.

No

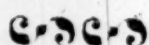
No, no. As long as God is God,  
So long in sorrows they must stay:  
And feel the fury of his Rod,  
Because they would not here obey.  
It's dreadfull in God's hand to fall,  
Whose Justice spareth none at all.

Heb. 10.  
v. 31.  
Rom. 2.  
v. 6.



No pity then can move his heart,  
All Mercy there is laid aside:  
And Justice plays its rigôrous part:  
Oh! what must Sinners then abide:  
Thrice happy is that Man, who here  
Doth Mercy seek, and Justice fear.

Wisd. 19.  
v. 10.



This Fear will keep the soul from sin,  
And if you should chance to offend,  
Repentance will God's Mercy win:  
Thus sinners may make happy End.  
Pray'r, Fasting, Alms-deeds sin redeem,  
And bring the soul in God's esteem.

Prov. 8.  
v. 13. Ec-  
cl. 1. v. 27.  
28.

Tob. 12.  
v. 8.



'Tis not because you Sinners are,  
You must in Hell with Devils ly:  
But that, while here, you take no care,  
To seek God's Mercy ere you dy.  
Do Pennance, while on Earth you dwell:  
Mercy will save your soul from Hell. Amen.

Ezech.  
33. v. 25  
16.

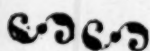
H h



## O F P U R G A T O R Y.

*The Fire shall try every man's work; whose work burns, he shall suffer loss: yet shall be saved, as by fire. 1. Cor. 3. 13. 15.*

**G**Od, just and strict account will take,  
 Of ev'ry idle Word we speak:  
 And we account to him must make,  
 Of the least Precept we do break.  
 Some sins are greater, some are less;  
 There are degrees in wickedness.



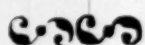
Which damn the soul, we *Mortall* call;  
 But those, which kill not, *Veni'all* are:  
 There's punishment for great and small;  
 But all do not bear equall share:  
 For *Mortall*, pains will ever last:  
 For *Veni'all*, pains will once be past.



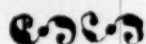
The place to punish *Mortall* sin  
 Is Hell, from whence there's no Redemption;  
 What's *Veni'all*, also's purged in  
 Like fire; but yet with this exemption,  
 Souls here will be no longer stay'd,  
 Than they have their last Farthing pay'd.



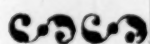
Besides the Pain for *Venial* Sin,  
Men Satisfaction here must make,  
Far greater, who have careless been,  
Penance on Earth to undertake.  
For ofttimes when the Sin's remitted,  
All temp'rall Punishment's not quitted.



To David God did pardon give , 2. King.  
12. v. 13.  
Yet he receiv'd this Punishment:  
Thy Child , faith Nathan , shall not live , v. 14.  
God did his Sin so much resent.  
The Sword shall plague thy Family , v. 10.  
This shall thy temp'rall Penance be.



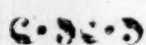
King David wept both day and night , Ps 6. v. 7.  
And so on Earth did satisfy ;  
But who doth here true Penance flight,  
Must there in Fire and Torments ly.  
And he so long must there abide , Mat. 9.  
v. 16, 27.  
Till Justice be full satisfy'd.



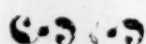
Not all who there are purged , shall  
Continue equall time in th' fire :  
But some , according to Saint Paul ,  
Less time than others shall require ;  
As they have greater Sinners been ,  
So they will be detain'd therein.

H h ij

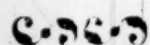
1. Cor. 3. Some, says this Saint, do raise their building,  
 v. 12. With silver, gold, and pretious stone;  
 Some others, to Temptation yielding,  
 v. 12. With wood, hay, stubble: which doth own,  
 Some Sins require less Purging may,  
 As stubble's sooner burnt then hay.



Vpon the But yet, Saint Austin doth advise,  
 37. Psalm No one to slight this Fire, because,  
 It's said that he who purging lies,  
 His Sins shall be consum'd like straws.  
 For tho' that Fire's not so extensive,  
 Yet as Hell-Fire it is intensive;



Equally piercing, tho' its shorter.  
 Yet were the Torment, but one day,  
 Less painfull were the greatest torture,  
 That ever on the Martyrs lay:  
 For joyn together all Torments here,  
 As nothing, they'l to those appear.



Our Fire, thar's dreadfull unto all,  
 Compar'd to that, would but appear  
 Like painted fire upon the wall,  
 Which Men of Reason do not fear.  
 Here, Minutes short, long days do seem,  
 And ev'ry Hour, an Age they deem.

Besides the Fire, like Torments are  
 To those which punish Sin in Hell,  
 Excepting, here they've no Despair,  
 Like those which there for ever dwell.  
 This keeps them from Blaspheming Rage,  
 God's pleasure is in this their gage.

~\*~\*~

If those refining torments are  
 So great: whose pitty can permit  
 Poor souls to suffer? since by Pray'r,  
 And other Works, they may be quit;  
 Which, daily off'ed, do not fail,  
 But with God's Mercy do prevail.

~\*~\*~

This made, as sacred Scripture saith,  
 Great Judas send to th' Holy City,  
 To pray for those, who dy'd in Faith,  
 Fearing their case required pitty.  
 It is a wholsom, and good thought,  
 To pray for th' Dead, as there is taught.

2. Macch.  
 12. v. 43.

v. 46.

~\*~\*~

Who then can so ungodly be,  
 Them not to help, in what he may.  
 If any one a dog should see,  
 In such like pains, if any way  
 He could relieve him, he would try.  
 Shall souls in Fire then, help-less ly?



In Job consider their sad cry :

Job. 19. Have mercy you who Friends have been,  
 v. 21. Be old how we in Fire do ly,  
 For small neglect, and Venial Sin.  
 The Lord's just hand afflicteth thus,  
 Have mercy Friends, & pray for us.

6.78.5

v. 12. You Children, who feed on our Flesh,  
 Whom we brought up by sweat of brow.  
 You Poor also, our souls refresh,  
 We pity'd you; Pray for us now.  
 v. 22. Why do you persecute like God?  
 He whips : you'l not withhold the Rod.

6.78.5

Have mercy on us, for God's sake,  
 Whose Friends we are; tho' now in pain,  
 And for your own sakes pity take;  
 By Pray'r our freedom seek to gain,  
 And when before God we appear,  
 We'll pray for you, who help't us here.

6.78.5

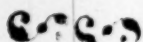
Dear Friends, great love you did profess,  
 As living; now be to us kind,  
 And help us in our great distress;  
 Left out of sight, prove out of mind:  
 Prov. 17. Remember that a Friend in need,  
 v. 17. Doth prove himself a Friend in deed.

O Children dear, have you forgot,  
That you are our own Flesh and Bloud?  
That we did still contrive and plot,  
How to advance your Wealth and good.  
And now, when we are in distress,  
Will you prove to us comfortless?



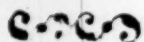
We suffer, for your sakes, in part,  
That we through your excessive love,  
Too much on gain did set our heart:  
And will you now ungratefull prove?  
Oh help us in our suff'rings here,  
Or else God's Judgments justly fear.

Ecclesi. 2.  
v. 19.



All you, who tast our Charity,  
And Alms receive from us, or Friend,  
In justice you obliged be,  
To pray for us: for to that end,  
You do receive, and we it gave,  
That we your helping Pray'r might have.

Luk 16.  
v. 9.



Do not, as too much is the use,  
Our alms receive, and only say  
Lord help him: This is an abuse.  
You for us oft are bound to pray.  
Of this God strict account will take,  
And you must satisfaction make.

All faithfull Christians pittie take,  
 Upon us, in our misery;  
 And for us intercession make:  
 For thus you're bound in Charity;  
 Luk<sup>e</sup> 16. Then when you suffer in this kind,  
 v. 9. You helping friends will also find.

C. C. C.

Io. 9.  
 v. 4.

We can not now our selves relieve,  
 That state with us is come and past,  
 But you may to us comfort give,  
 By Prayer, Alms, and holy Fast.  
 God's Justice thus you will appease,  
 And through his Mercy give us ease.

C. C. C.

Kindly receive admonishment,  
 From us, before it is too late:  
 Your sins, on Earth, truly repent,  
 Do works, which open Heaven's gate,  
 Make satisfaction, and nêre fear,  
 That you shall be confined here.

C. C. C.

Mat. 5.  
 v. 27.

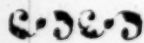
Luk. 12.  
 v. 59.

And since sin's malice is so great,  
 As contradicting God's blest will:  
 That Veniall sins God thus doth treat,  
 His pleasure in the least fulfill.  
 Slight not, and say the sin's but small,  
 What brings you here, don't little call.

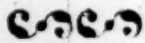
Do



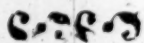
Do not, as some will vainly say,  
 Would I in Purgatory were.  
 You can't conceive, what we do pay  
 For small offence in Torments here.  
 Which justly may compared be,  
 To Hell's : except Eternity.



If you so choice, and tender are,  
 That when you chance to burn your hand,  
 You roar, and after do beware  
 The Fire; by this you understand,  
 What Pain 'twould be, if, for a day,  
 The whole in fiery furnace lay.



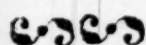
What would you give your self to free?  
 Whole Kingdoms, if 'twere in your power,  
 The Pains would be in that degree,  
 That thô they were but for an hour,  
 To quit your self, you'd keep a Fast,  
 In bread and water to the last.



Why do you then so flight set by  
 These Torments? which, without compare,  
 Exceed those : which none can deny,  
 And yet in time will not beware;  
 But, for a little Flesh-delight,  
 Will venture this, come wrong, come right,

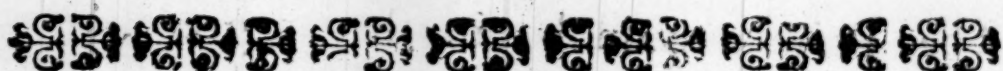
And rather than to undergo  
A little Pennance, while you're here,  
Will be to Soul so great a Foe,  
To cast it in those Torments there.

Ps. 118. Be wise, take warning, here repent,  
v. 59. Left in that Fire your soul relent.



While you are here, Fast, Watch, & Pray,  
Give Alms; at Crosses don't repine:  
With tears of grief wash sin away,  
With Fire of Love, your soul refine.  
Thus you'l to God pass, through this Fire,  
Like gold, and will no Purge require.  
Amen.

1. Cor. 3.  
v. 14.



## OF HEAVEN.

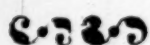
*Come ye Blessed of my Father, possess a Kingdom.*  
*Math. 25. 34.*

**T**He final End of Man's Creation,  
Was his Creatour God to joyn:  
To whom in soul he hath relation,  
Which doth his Love to him incline.  
He's like to him, in some degree,  
One soul; in Pow'rs a Trinity.

This soul God doth in Body place ,  
 Corrupted Nature to correct.  
 To which he gives the light of grace ,  
 In way of Virtue to direct.  
 Some do this grace most vainly flight ,  
 Some use it for a guiding light.

Gen. 1. 26.  
 27.

Ind. 1. v.  
 4.  
 1. Cor. 15.  
 v. 10.

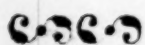


The first, for want of light, do fall,  
 Into the precipice of Hell.  
 The other, God at Death doth call  
 To Heav'n, with him in joys to dwell.  
 Come blest't, possess a Kingdom here,  
 Repleat with joy, and void of Fear.



How great these lasting joys will be,  
 No Tongue is able to express,  
 No Ear ere heard, or Eye did see  
 The like, which they do there possess.  
 No Heart of Man can full conceive,  
 The glory which the Saints receive.

1. Cor. 2.  
 v. 9.



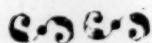
This Kingdom, in the Revelations,  
 Is term'd a City of pure gold,  
 Where pretious Stones are twelve foundations,  
 That do a glorious Wall uphold.  
 Which Wall is made of pretious Stone,  
 Twelve Gates, a Margarite each one.

Rev. 21.  
 v. 18.  
 v. 19.

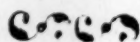
v. 21.



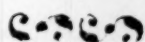
The streets with purest gold are pav'd,  
Which is inlayd with pretious stone:  
Christ in the midst, who Mankind sav'd,  
Doth sit upon a glorious Throne,  
From whence doth run a River clear,  
Which doth refresh all living here.



v. 2. A Tree of Life doth by it grow,  
Which brings forth most delicious fruit,  
c. 21. v. 27. That place doth no uncleanness know,  
No jars; or strife do with it sute.  
All there in Peace and Love do live,  
Mat. 5. v. 4. To th' Meek, God doth this Kingdom give.



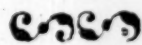
Rev. 21. It's always day, they fear no night,  
v. 25. c. It's pleasant Spring-time all the year:  
22. v. 5. The Holy Lamb's their shining light,  
v. 23. Who gloriously doth there appear.  
Altho', on Earth, he was obscur'd,  
By scorn, and Death, which he endur'd.



Ev'n so his Saints, who here endur'd  
Shame, Want, Disgrace, and bitter Pain,  
Are there of like Rewards assur'd:  
As were their sufferings, so's their Gain.  
Rom. 8. As they for Christ did suffer here,  
v. 17. So they will be rewarded there.

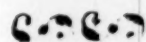
Th' Apostles , who in Charity,  
 Their lives in labours spent and pain,  
 To bring men from Idolatry ,  
 And Souls from Satans flock did gain ;  
 In Heav'n shall like the Sun appear ,  
 Who were such lights to Sinners here.

Mat. 13.  
 v. 43.



The Martyrs here, in Bloudy dy,  
 Who cover'd were with Wounds and scars,  
 Shall there appear triumphantly,  
 Like glorious Champions come from Wars  
 With Palms in hands, and Laurell boughs,  
 Wreathed like Crowns upon their brows.

Rev. 7.v.  
 9.e



Those Wounds, like Rubies, then shall shine,  
 And glorious in their Flesh appear,  
 Their faces then will seem divine,  
 To Christ their Captain they'l draw near,  
 And praises sing Eternally,  
 To him who gave them Victory.

4. Esd. 7.  
 v. 55.

Rev. 4.v.  
 10. 11.



The pure chast Virgins , cloath'd in white,  
 Shall still upon the Lamb attend ;  
 Their Bodies chast , with glory bright,  
 A fragrant savour forth will send ,  
 They'l there wear Crowns of Victory ,  
 Obtain'd against Carnality.

Rev. 14.  
 v. 4.

Iam. 1. v.  
12.

All shall with glory crowned be,  
And plac't among the Angels there;

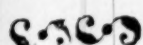
Io. 14. v.  
2.

Each Man shall sit in his degree,

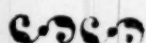
Rev. 19.  
v. 1.

According as his Merits were.

where they shall with the Angels sing.  
Praise be to God, our Heav'nly King.

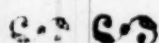


Above the rest, in glory great,  
Resplendent as the sun shall sit,  
The Queen of Heav'n, in glorious seat,  
At Christ's right hand, as doth besit.  
Since he from her his Flesh did take,  
In glory he'll her Part'ner make.



2. Cor. 4.  
v. 8 9. 10.  
c. 6. v. 5.  
2. Tim. 4.  
v. 8.

As they their Bodies did chastize,  
With Watching Labour, Pains, and Fasting,  
They glorious shall from Death arise,  
And share in glory Everlasting.  
What joy will soul and Body have,  
When she rejoyns it from the Grave.



1. Cor 15.  
v. 54.

This Mortall Body, saith Saint Paul,  
Shall put on Immortality,

Thô here it suff'ered, then it shall  
Put on impassibility.

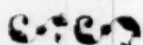
Mat. 13.  
v. 43.  
Wisd. 3.  
v. 7.

With Beauty it will glorious shine,  
What's Earthly, God will then refine.



Agility will make it quick,  
 And, Sampson-like it will be strong,  
 Still healthfull, it will nêre be sick,  
 Pain will no more to it belong.  
 And it shall have security,  
 Of a most blest Eternity.

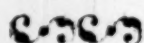
Rev. 21.  
 v. 4.



Eſay declares, thar God will make  
 A ſumptuous Feaſt in this great day.  
 Where all delights, they will partake,  
 Which he ſhall there before them lay.  
 Saint John doth this, Lamb's ſupper call,  
 Where Chriſt himſelf ſhall ſerve them all.

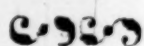
C. 25.  
 v. 6.  
 Luk. 22.  
 v. 29.

Rev. 19.  
 v. 9.  
 Luk. 12.  
 v. 37.



No pleaſant thing ſhall wanting be,  
 Unto the very Body's ſenſes:  
 God's hand to them will be ſo free,  
 And lib'rall in his recompenſes.  
 An hundred - fold they ſhall receive,  
 For any Pleaſure they did leave,

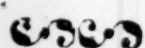
Mat. 19.  
 v. 29.



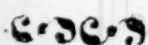
This joy and glory of the Fleſh,  
 Divines do *Accidentall* call,  
 But that which doth the ſoul reſreſh,  
 Divines do terme *Eſſentiall*.  
 This doth conſiſt in the clear Viſion  
 Of God, and in his full Fruition.

1. Cor. 13.  
 v. 12.  
 Mat. 25.  
 v. 21.

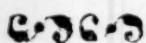
By that we do, with Cherubins,  
 The Essence of God clearly see:  
 By this we are with Seraphins,  
 Inflam'd with love, and charity:  
 This Love Divines *Fruition* name;  
 Ps. 35.v. God doth absorb them in the same.



By this their Vision, they do see  
 Not only all that God did make,  
 But also the Divinity,  
 And of his knowledge they partake.  
 1. Io. 3. They see how God is Three, and One;  
 v. 2. This is Beatitude alone.



Coloss. 1. As God doth in himself contain  
 v. 16. 17. All things created here below,  
 He representeth them again;  
 And thus the Saints do come to know,  
 What we desire in heart, or say,  
 And then for us Poor Sinners Pray.

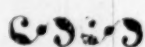


Besides their Knowledge, they possess  
 Isai. 64. All pleasure, that their heart can crave:  
 v. 4. Knowledge alone were comfortless,  
 If they *Fruition* should not have.  
 Yet no one God can clearly see,  
 But must him joyn in charity.

True

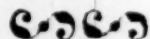
True Honour, Power, Glory, Wealth,  
 In God, as in their Fountain, be,  
 Peace, Pleasure, Joy, Content, & Health,  
 He is their full Felicity.  
 They cannot wish for ought in mind,  
 Which in their God they do not find.

Rom. 11.  
 v. 3.



Thô some in glory greater be,  
 Yet none doth envy others state,  
 Each one's content in his degree.  
 There all do love, and none do hate.  
 Who's placed in <sup>the</sup> lowest seat,  
 Is joy'd to see the other great.

Is. 14. v.  
 2.  
 1 Cor. 15.  
 v. 41.



All Souls have there o'reflowing measure,  
 As they are capable they're fill'd.  
 For there's an Océan of true pleasure.  
 All's granted there, what ére is will'd.  
 If you'll be capable of more,  
 While here, be sure you lay up store.

Luk. 6. v.  
 38.

Gal. 6.  
 v. 9. 10.

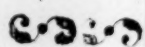


The Powers of the Soul, all three,  
 Are satisfy'd : the Understanding  
 Is fill'd with light, and Verity :  
 The Will, which here is still commanding,  
 Shall be content : and Memory  
 Fill'd with secure Eternity.

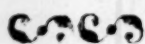
Pf. 35.  
 v. 9.



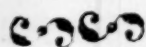
As this the Damn'd doth most torment,  
 That their Pains ended will be never:  
 So this the Saints doth most content,  
 To think their Joys shall last for ever.  
 To them a Hell's Eternity;  
 To these their great Felicity.



Since God hath put these in our pow'r,  
 And Life and Death before us set;  
 Let us be wise, and, evêry hour,  
 Indeavour to discharge Sin's debt.  
 That we grim Death may never fear,  
 Nor to the Judge then to appear.



It is neglect, and want of care,  
 That brings so many to the Devill;  
 While living, men will not beware,  
 Sin to avoid, and what is evill.  
 Much less do they attend to good,  
 As if they nothing understood.



Take then the counsell, that I gave,  
 Your four last Ends still bear in mind.  
 This will secure you to the Grave,  
 At Judgment you shall comfort find,  
 You will avoid the Pains of Hell,  
 And with your God in Heav'n shall dwell. Amen.

SAINT MARY MAGDALEN'S LIFE.

*The First Part, to her Conversion.*

**W**hen God the World did first create,  
And parted Night from Day:  
Two great and glorious Lights he made,  
To guide Men in their way.

Gen. i.  
v. 14.

G

WHEN 30

The greater Light was call'd the Sun,  
Which to the Day gave light:  
The lesser, that's the Moon, was made  
To guide Men in the Night.

v. 16.

The Sun's great light doth men direct,  
That they may danger fly:  
The Moon gives light in darksome Night,  
That who in danger ly,

May by her light escape the same,  
And thus be freed from fears,  
Which do the dark, and Night attend,  
Untill the Sun appears.

Thus when God re-created Man,  
From Death of Sin set free:  
Two Lights he plac't in's Holy Church,  
Guides for poor Man to be.

K k ij

Zach. 3.  
v. 8.

The first is Christ, that Orient Sun,  
Who, by his conversation,

Jo 8.v.  
12.

Gave light, and taught the perfect way,  
Which leadeth to Salvation.

~\*~\*~

The second for poor Sinners was,  
Who erring from the first,  
In danger of Damnation lay,  
A state of all the worst.

~\*~\*~

Job. 15.  
v. 16.

For Sin, tho' it seems sweet at first,  
While it's short joy doth last,  
It leaves grief, sorrow, and remorse,  
When that delight is past.

~\*~\*~

Rom 6.  
v. 23.

Which often lead into Despair,  
And so unto the Devill;  
Except the Soul be taught the Art,  
To draw good out of evill.

~\*~\*~

This lesser Light was Magdalen;  
To Moon compar'd: and she  
Was once Eclips't by Sin, and thus,  
Did not the danger see.

~\*~\*~

For as the Moon from Sun hath light,  
So when the Earth's between,  
The Moon's obscur'd, because she is  
By Sun no longer seen.



So God, the Light of Mary's Soul,  
By earthly Carnall Love,  
Was parted from her, and through Sin,  
Did grace's light remove.

But when the Sun of Justice rose,  
And in this World appear'd,  
With Mercy he did her behold,  
And from Sin's darkness clear'd:

Malac. 4.

v. 1.

Luk. 1.

v. 78.

And set her up a Light to be,  
To all in sinfull state:  
That they by her example might  
Repent, before too late.

And never more return to Sin.  
But perfectly Christ joyn:  
As she did, after, lead on Earth  
A pure Life, and divine.

No one of Pardon may despair,  
Or to recover grace:  
Since Magdalen a Sinner great  
In glory hath a place.

Altho their Night be perfect dark,  
And danger great appears;  
When this full Moon reflects her light,  
'Twill free the heart from fears.

For thô the first part of her life  
 With Sin was dark as Night:  
 The other part Moon-like doth give  
 To Sinners guiding light.

Which if they follow, it will bring  
 Them out of darksome Sin,  
 To Christ, the Sun of Justice bright,  
 A new life to begin.

6. 7. v. Saint Luke, who her Conversion writ,  
 37. Calls her the City-Sinner,  
 Who touch't with sorrow ran to Christ,  
 v. 36. Where he was sat at dinner.

Mark. 16 Who, as Saint Mark affirms, did cast  
 v. 9. Out of her seven Devills:  
 For she had been addicted much  
 Unto all sorts of evils.

Saint Gregory doth call these Devills  
 The seven Deadly Sins:  
 To which she long time slave had been,  
 But now her freedom wins.

Rom. 5. And now, where Sin did once abound,  
 v. 20. Grace also doth abound;  
 She makes Vice Virtue's Instrument,  
 She Pardon sought, and found.

On Sin she once had plac't her love,  
 To Christ she now it gave:  
 Love was her Death, Love was her Life,  
 Thus freed was Sathan's Slave.

Her Senses, and her Members too,  
 Which she to Sin did use,  
 She now makes Instruments to grace,  
 And forth her Pardon sues.

Her Ears, which unto lewd discourse  
 Before were wholly bent,  
 She now lends to Christ's words most sweet,  
 Which made her heart relent.

Her Feet, which ran before to sin,  
 She doth imploy to find  
 Her now beloved and dear Lord,  
 That she may ease her mind.

And hearing where at Meat he sat,  
 She boldly did appear:  
 And feared not expell'd to be,  
 Love had expell'd all Fear.

Luk. 7.  
 v. 37.  
 1. 10. 4.  
 v. 18.

She who did use to take first place,  
 Now humbly stands behind  
 Her Lord, and, with tears in her Eyes,  
 Unto his Feet inclin'd.

Luk 7. v.  
 38.



Lament.  
3. v. 51.

Those Eyes, which with their wanton looks,  
Of Grace had robb'd her soul,  
Shed Floud, which wash't her Saviours Feet,  
Who was to make her whole.

~\*~\*~

Luk 7.  
v. 38.

Her golden Locks, which had inflav'd  
Poor souls in Cupid's snare,  
To wipe the Feet of her dear Lord,  
She us'd as Towell rare.

~\*~\*~

v. 38.

Her Lips, which had sin's poyson suck't,  
And plac't it in her Heart,  
Continu'd kissing Christ's chaste Feet,  
And from them would not part.

~\*~\*~

Untill she had on them pour'd forth  
Her oyntments rich and sweet,  
Which caus'd her Lord most mercifull,  
With Mercy her to greet.

~\*~\*~

v. 50.

v. 47.

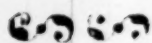
Woman, thy sins I do remit.  
Go : homeward now repair,  
Because thou lovest much, thy sins,  
Thô many, pard'ned are.

~\*~\*~

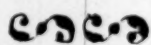
What Joy these words did cause in her,  
No Tongue can well exprefs,  
Nor Heart conceive, except her own,  
It was to that excess,

Learn

Learn here , Poor Soul , of Magdalen,  
How to return to God,  
To free thy self from Sin's great load ,  
And Justice heavy Rod.



First Ear give unto Gospel word ,  
Inspir'd or taught by Tongue :  
With Mary run thy Lord to seek ,  
And Pennance not prolong.

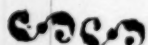


Hate Sin , love J E S U S , and declare  
The Sorrow that's within,  
By outward Tears , prest from the Heart ,  
Through thy deep sense of Sin.

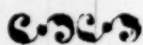


Imploy thy hair , that is , thy goods ,  
Christ's Feet , the Poor , to feed ,  
Fear not , but Alms will thee relieve ,  
And help in time of need.

Tob. 12.  
v. 9.



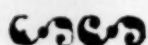
Pour forth thy oyntments , that's , cast out  
True Virtue's fragrant Smell,  
Which will raise up thy Soul above ,  
In Heav'nly Joys to dwell.



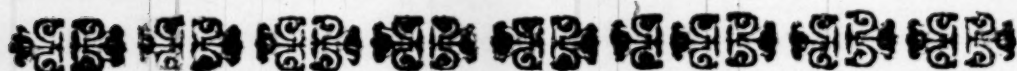
Give Kifs of Peace to Christ , that is ,  
Hate Sin , commit no more ,  
And Christ will thee his Blessing give ,  
And Peace to thee restore.

Luk. 7.  
v. 38.

Grant, JESU, that we Magdalen's  
Steps of Repentance trace,  
And as we follow'd her in Sin,  
May follow her to grace.



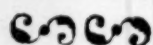
Dear Magdalen, for JESU's sake,  
Pray unto him for me,  
That in this life, in all distress,  
My Helper thou maist be.



## THE SECOND PART.

*Containing her life after her conversion unto  
Christ's Ascension.*

**B**Ehold the change of Mary's Life,  
Which first to Sin was bent.  
In service of her Master dear,  
Was after wholly spent.



We never read she sinn'd again,  
But follow'd her dear Lord,  
Administring to him, and his,  
Attending to his word.

Mark. 15.

v. 41.

Luk. 10.

v. 39.



Which sitting at his Feet to hear,  
Her Sister did complain  
Of her, as idle : but her Lord  
Would have her there remain.

Luk. 10.  
v. 39.  
v. 40.

Say'ng Martha, thou art busy'd much,  
And dost declare thy Heart,  
Dressing my Meat, but Mary here,  
Hath chose the better part.

v. 41.

v. 42.

Her brother being sick, she sent  
To let Christ know the same;  
Say'ing; whom thou lov'st is sick; and he  
With his Disciples came.

Io. 11. v.  
3.

v. 7.

She met him, and, as she did use,  
Fell down before his Feet,  
With Kisses from a loving Heart,  
She did her dear Lord greet.

v. 32.

Where she renew'd her Tears again,  
And so much did lament;  
That Christ shed Tears with her, and thence  
Unto the Grave he went.

v. 35.

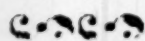
Say'ng, Lazarus, arise, come forth;  
He rose up suddenly,  
To the great joy of sisters both,  
And all the standers by.

v. 43.

Dear Mary, shed these tears for me,  
That I in Bliss may rest,  
Since they prevail'd with God to weep,  
And grant thee thy request.



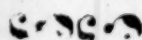
In gratitude, before Christ's Death,  
Io. 12.v. She brought rich ointments, worth  
3.  
v. 5. Three hundred pence: and as he sat,  
On's Head she pour'd them forth.



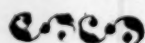
At this the Traytor Judas griev'd;  
v. 4. And said, why this excess?  
Mark. 14. What she deem'd little, he thought much,  
v. 4. Who priz'd his Master less,



Mat. 26. When he sold him for thirty pence:  
v. 15. O Judas! tell me why  
Thou didst not ask her, who'd give more  
Before her Lord should dy?



When Christ was nail'd unto the Cross,  
And all his friends were fled,  
Io. 19.v. Mary stood constant weeping by,  
25. With sorrow almost dead.



When dead, she help't to take him down,  
And in the Tomb to lay:  
Mark. 15. Then marking well the Tomb, she went  
v. 47. To keep the Sabbath-day.

But little rest sad Mary found,  
 Reflecting on her Lord.  
 No meat, no drink, or sleep, I judge,  
 She did her self afford.

Early, next morn, with Marys two,  
 She took her ointments dear:  
 To give her Lord the last farewell,  
 The Guards she did not fear.

Mark. 16.  
 v. 1.

Nor who should roll away the stone,  
 Which passed much their strength.  
 Love gave her wings, Love gave her will,  
 Love brought her joy at length.

v. 4.

But lo, Mary, a second grief!  
 The Body is not here;  
 The Tomb is open: some have stol'n  
 Away my Lord I fear.

Luk. 24.  
 v. 3.

Chear up, Mary, An Angel asks,  
 Woman, why dost thou weep?  
 I know not where they've laid my Lord,  
 Which wounds my heart full deep.

Jo. 20. v.  
 13.

She runs and tells his Brethren this,  
 Peter and John ran fast,  
 And found what she had said was true,  
 And back again they past.

v. 2.



v. 11.

But Mary still stood weeping at  
The Tomb : would not depart,  
Where her Lord's Body last was lay'd,  
She had intomb'd her heart.

c. c. c. c.

v. 15.

No longer could Christ's clemency  
Forbear, but did appear.  
Say'ng Woman why do you thus weep,  
And whom do you seek here?

c. c. c. c.

v. 15.

She took him for a Gard'ner, by  
His habit, and replies :  
If thou him took'st, I'll fetch him back,  
Tell me but where he lies.

c. c. c. c.

Christ seeing Mary's loving tears,  
No longer could conceal  
Himself, but open'd Mary's eyes,  
And did himself reveal.

v. 16.

c. c. c. c.

M A R Y, says Christ. She knew him then,  
And, Rabby, she reply'd :  
She saw he was no Gard'ner, but  
Her Lord, who for her dy'd.

c. c. c. c.

v. 17.

And fell down at her usual place,  
His Feet to kiss : but see !  
New grief ! Her Lord denies her this,  
Say'ng; Woman, touch not me :

But go and tell my Brothers dear,  
That I again do live;  
In Galily they shall me see,  
Where I will blessing give.

v. 17.

Mat. 28.  
v. 7. 10.

Mary obeys, and in the way,  
Christ lets her kiss his feet.  
Love made him first appear to her,  
Her Love with Love did meet.

v. 9.

How oft to her Christ did appear,  
The Scripture doth not tell;  
But we may judge it often was,  
For he lov'd Mary well.

10. 11. v.  
5.

And when to Heav'n he did ascend,  
Mary was with the rest,  
When Holy Ghost he promis't them,  
And his Beloved Bless't.

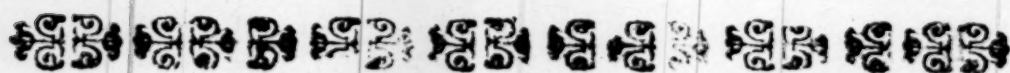
A&T. 1. v.  
14.

Behold how Mary serv'd her Lord,  
And never did depart  
From him, in Joy, or Misery:  
So constant was her Heart.

Grant, Jesus dear, for Magd'len's sake,  
That I adhere to Thee,  
In Life, and Death, and that her Prayr's  
True Joy may bring to me.

Look in  
the old  
Hymn at  
Lauds.

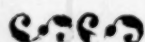
Dear Mother, beg this of your Lord,  
As you did for your Brother;  
That in this Life he'l give me grace,  
And glory in the other.



### THE THIRD PART.

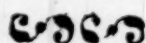
*Containing the rest of her life, after Christ's  
Ascension to her death.*

**Y**ou'l say. While Christ was here on Earth,  
Mary was led in hand.  
Now he is gone, and out of sight,  
Let's see how she doth stand.



Jo. 11. v.  
44.

Christ raising Laz'rus up from Death,  
Confirm'd his doctrin so,  
How to defame, and blast the same,  
The Jews no longer know.



Jo. 12. v.  
10.

To kill him therfore! they resolve,  
But God permitting not;  
How to destroy the family,  
They next contrive and plot.

The



The brother, sisters, and some more,  
 They put into a boat,  
 Without Sails, Oars, or any guide,  
 Upon the Sea to float.

Intending to destroy them thus,  
 of humane help depriv'd  
 But, by God's Providence, they all  
 Safe at Marselles arriv'd

Where Magdalen began to preach,  
 One God and Saviour dear:  
 Such Doctrine these poor Heathens blind  
 Before did never hear.

From Idols many turned were,  
 By word, and works, she wrought.  
 Till at the last they would adore  
 Her, for the God she taught.

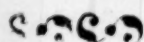
Which made her beg of God, to take  
 Her from the praise of men.  
 Convey'd she was by Angels hands,  
 Into a lonely Den.

Where never Man, or Woman, she  
 Beheld for thirty years:  
 Her meat was what the Mount did yield,  
 Her drink was wrought by tears.

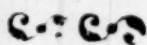
For shedding tears for her past sins,  
And Death of Master; here,  
Immediately at her request,  
Sprung up a Fountain clear.



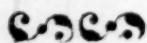
To keep fresh in her memory,  
Her dear Lord's Death, and loss,  
She begs some Instrument of God:  
An Angell brings a Cross.



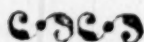
She spent her life in tears of love,  
And heav'nly Contemplation:  
Her Heart curs't Satan nêre could move,  
With any vain Temptation.



Christ, her dear Lord, could nêre forget,  
This his dear Penitent:  
But to her, seaven times a day,  
His gloriôus Angels sent.



Who by their virtue rais'd her up,  
Into the air so high;  
That with a ravish't Soul she heard,  
The Heav'nly Harmony.

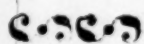


And in that space of thirty years,  
As Mary lived there,  
Her Lord an hundred and ten times,  
Did gloriously appear.

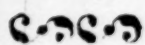
What ravishments he gave her then  
Of Joy , and what excess ,  
Excells Man's fancy to conceive ,  
Or Tongue well to exprefs.



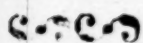
God, willing now that Magdalen,  
In soul , this World should leave,  
Reveal'd her : who, from Maximin,  
Christ's Body did receive.



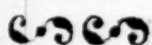
And being thus prepar'd for Death ,  
Her Soul left presently  
Her Mortall Body , and , with wings  
Of Love, to God did fly.



Where now with him she doth remain,  
In joy of Heav'nly Blifs,  
Become a Patroness for those ,  
Who here have done amifs.



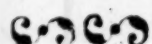
Behold the Soul of Magdalen ,  
At first defil'd with fin ,  
Refin'd by Love , and purg'd by tears ,  
At last did Heaven win.



Let no poor Sinner then despair,  
Of Mercy here , and Grace,  
If Mary's Life he'l imitate ,  
And her rare Virtues trace.



This let him beg of God, in faith  
Of JESUS Passion dear,  
And merits of this glorious Saint,  
Whose Pray'rs he'l ever hear.



Blest Mary, my poor love accept,  
And be to me a Mother;  
Pray, in this Life, God's Grace I have,  
And Glory in the other. *Amen.*



THE LIFE OF THE SERAPHICALL FATHER

S. FRANCIS, IN VERSE. DIVIDED  
INTO THREE PARTS.

*The First Part, to the making of his Rule.*

Gen 4.v.

7.

Eccli. 15.

v. 17.

Gen. 2.v.

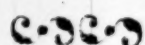
17.

**G**Od made Man's nature innocent,  
Adorned with Free-will,  
And gave him one Commandement,  
His pleasure to fulfill.  
To break it Death, to keep it Life,  
Was, for Eternity:  
And while on Earth, void of all strife,  
And human misery,

Curs't Satan, who from glory fell,  
Did hate Man's happy state,  
Made for his place in jov to dwell,  
Where once this proud Fiend sate.  
And to deprive him of his Blifs,  
He tempts the fruit to take.  
Thou shalt not dy: 'tis not amifs;  
Do but experience make.

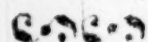
Luk. 10.  
v. 18.  
Rev. 12.  
v. 9. 12.

Wisd. 2.  
v. 24.  
Gen. 3. v.  
4.



Man, yielding to his Wife's desire,  
Made that unhappy tast,  
Incurr'd for him, and his, Hell-Fire,  
Who here on Earth were plac't,  
Environed with misery,  
In Reason blinded so;  
They fell into Idolatry,  
Their God they did not know.

v. 6.  
Rom. 5.  
v. 12.



For this, and many other sins,  
God thought all men to kill:  
Just Noah, for his, God's Mercy wins,  
Who always did his will.  
Soon after they return'd to sin,  
Th' Egyptians them inthrall'd:  
God Moyfes sent their hearts to win,  
For Mercy they then call'd.

Gen 6.  
v. 7. v. 8.

Gen. 15.  
v. 13.  
Exod. 1.  
v. 14.  
Exod. 3.  
v. 10.

Exod. 14. By the Red sea they all were freed;  
 v. 22. Commands he gave them ten:  
 Exod. 20. Whom Moyſes did in Deſart feed,  
 Exod. 16. And brought them back agen,  
 v. 4. 13. Unto the Land of Promise, which  
 Iofue. 3. With milk and honey flow'd,  
 v. 17. Where they became a Nation rich;  
 In bleſſings there beſtow'd.

C. 28. 3

Here they did oftentimes rebell,  
 Againſt their God moſt high:  
 Iudg. 2. v. And by the Serpents craft they fell,  
 12. 17. Into Idolatry:  
 They oft for this chaſtized were,  
 4. King. And into Bondage led;  
 25. v. 11. Some were corrected by dread fear,  
 Pſ. 77. v. When others were ſtruck dead.  
 34.

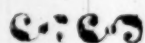
C. 28. 3

But Vice with men did ſtill renew,  
 Till our Redeemer came;  
 And laid it open to the view,  
 Which cauſ'd in men a ſhame.  
 And by his Virtues rare did win  
 Them Virtue here to love,  
 Which drew their hearts from filthy Sin,  
 Now fix't on God above.



And when for Adam's fault he dy'd;  
And freed from sin and Hell;  
He form'd a Church out of his side,  
Where Men secure might dwell:  
Not fearing Sathan's strength, or sleights,  
Again them to deceive,  
He left therein such guiding Lights,  
If they would to them cleave.

1. Tim. 3.  
v. 15.

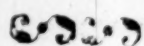


The Ark of Noah prefigur'd this,  
Which sav'd all Souls within;  
But who to enter here did miss,  
Did perish in their sin.  
So those who in God's Church abide,  
Pure in their conversation,  
And from that Faith do never slide,  
Find therein true salvation.

Gen. 7. 1.  
1. 23.

v. 23.

1. Tim. 3.  
v. 15.



But after Christ was gone, Alas!  
And his Apostles dead:  
He and the Truth blasphemed was;  
Men, by their senses led,  
Forsook their Faith, and doing good,  
And running to all vice,  
Trode under foot Christ's pretious Bloud,  
Which was their Soul's great price.

2. Petr. 2.  
v. 1, 2.  
v. 13.  
v. 10. 18.  
Jud. v. 19.  
v. 12.

At this God was offended sore ;  
 Saint John reveals the same ,  
 Rev. 7. v. He power gave to Angels four ,  
 Whom he sent in his Name ,  
 To punish men , by sea, and Land ,  
 Destroying all therein,  
 For Man's offence , who now did stand  
 Defil'd with hainous sin.

C. 36. 3

But God , who's still to Mercy bent ,  
 Once more was pacify'd :  
 Another Moyſes here was sent ,  
 Among us to abide.  
 Who by his Life was to renew  
 Chriſt's Paſſion in our mind :  
 And lay his Life unto our view ,  
 That we might Virtue find.

C. 36. 3

v. 2.

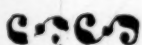
Another Angel , ſays Saint John ,  
 I ſaw come from the Eaſt ,  
 Who cry'd unto the four , hurt none ,  
 Sea , Earth , Trees , Fiſh , or Beaſt ,  
 Vntill in th' forehead, with the Croſs,  
 v. 3. I've ſign'd God's ſervants dear :  
 Teaching by ſin what heavy loſs ,  
 What comfort's in God's fear.

SAINT FRANCIS.

283

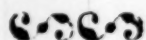
*S. Bonav. in  
prol. vite  
S. Franc.*

Poor Francis of Assise was he,  
Born rich, a Merchants son,  
With other youth at first too free,  
In pleasures he did run.  
Yet to the Poor in charity,  
He always did increase:  
Which caus'd him to elected be,  
God's Anger to appease.



Lo! How God, Sinners, of all Men  
Chose, Sinners to recall.  
King David, Peter, Magdalen,  
And Francis last of all.  
As fittest Patterns here to win  
Them to Repentance by:  
Assuring them, if they'll leave Sin,  
They in his Love shall dy.

Ezech 37.  
V. 15. 16.



You may him well an Angel call;  
For his chaste Life and pure:  
From which he never more did fall,  
It always did endure.  
Seraphicall, for his great Love,  
Doth Holy Church him name,  
From Seraphins, who burn above,  
Absorp't in Love's great flame.

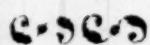
N n



, He had the Sign of God above ,  
 Rev. 7.v. As after did appear ,  
 2. The Wounds that Christ had for our love,  
 He in his Flesh did bear.  
 He sign'd all men in th'forehead deep,  
 Renewing in their mind  
 Christ's Passion ; and his deadly sleep,  
 He suffered for Mankind.

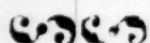


While yet a Merchants Life he led,  
 An Alms was begg'd , but he  
 Deny'd to give , as busied ,  
 Tho' other times most free.  
 Lo ! he runs after speedily ,  
 ( As pitty did him move )  
 And gave, with Vow nêre to deny,  
 Ought asked for God's Love.

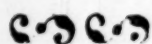


Another begs , who was full bare ,  
 He knew him nobly born ;  
 He gave the cloaths which he did wear,  
 And put on his all torn.  
 These acts of pitty mov'd God so,  
 That Francis Mercy wins ,  
 1.Petr.4. For Charity conceals, you know ,  
 v. 8. A multitude of Sins.

Next night in sleep, Christ did appear,  
 And shew'd where Jewels were.  
 Saith: These are for my souldiers here,  
 Who Holy Cross do bear.  
 He strait prepares for th'Holy Land,  
 Where Souldiers wore a Cross;  
 He did not Visions understand,  
 And thus was at a loss.



Till Christ reveal'd to him again,  
 He mean't not that Warfare,  
 But that to suffer, and take pain,  
 With him he must prepare;  
 By his example to recall,  
 Sinners from their sad state,  
 To save them from Eternall thrall,  
 And cause them Sin to late:



To teach them Virtue, and true way  
 To Heaven, by the Cross:  
 Which glory gives in th' latter day,  
 When Sinners shall find loss.  
 With tears he prays both day and night,  
 To know God's holy will:  
 And how to do this work he might,  
 His pleasure to fulfill.

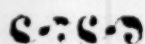
Gal. 5 v.

24.

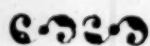
Phil. 3. v.

18. 19.

Christ from a Crols to Francis spake,  
Go thou my Church repair,  
Which falling is. He care did take;  
All things prepared are.  
Saint Damians Church (wherein he pray'd)  
He did intend to mend,  
Great Sums of mony that were pay'd,  
He sav'd unto this end.



And gave them to the Pastor free,  
The same work to compleat;  
Who did refuse to take them, he  
Did fear his Father's heat.  
But Francis left the mony there,  
Which when his Father knew;  
He ready was his hair to tear,  
So high in rage he flew.

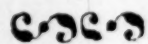


And presently in hast did run,  
Mony and Son to find;  
To punish him who had this don,  
He was resolv'd in mind.  
Poor Francis, but a Profelyte,  
For fear hid in a cave,  
Not yet arriv'd to virtue's height,  
Resolv'd himself to save.

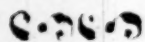


The Priest shew'd to his Father then  
Where his God-mony lay ;  
He taking it was pleas'd agen,  
And quiet went away.  
But Francis seem'd to be asham'd,  
At this his cowardise :  
And his small Love to Christ he blam'd,  
And begg'd of God advice.

Colos. 3.  
v. 3.



Who gave him grace , and courage too:  
He strait to th' City went :  
Resolv'd for Christ to undergo  
What malice could invent.  
By Fasting pale , and poorly clad ,  
He sadly walk't along ,  
The people thought he had been mad ,  
With cries about him throng.



His Fathers hears , goes forth to see,  
Lays on him violent hands,  
Brings home, a Pris'ner close to be ,  
Lock't up, and bound in bands.  
His Mother , more inclin'd to pitty,  
Watch't opportunity ,  
When's Father was gone out of th' City ,  
And set her dear Son free.

He missing him at his return,  
 Seeking at last did find :  
 With Avarice his heart did burn,  
 Which made him thus unkind.  
 While he in Vice his mony spent,  
 His Father minded not :  
 But now to Virtue he is bent,  
 He deems him but a Sot.

~~~~~

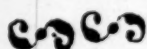
Tim.
 .v. 9.

To th' Bishop he must with him go,
 His Birth-right to resign;
 Francis deem'd Riches now a Foe,
 And therefore don't repine :
 But strips off all his cloaths withall,
 And gives them altogether,
 And says : I now may truly call,
 Not you, but God, my Father.

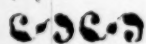
~~~~~

At this the Bishop wept : with heart  
 Embrac't him in his arms,  
 And cloath'd him, who in joy did part,  
 Reviv'd with heav'nly charms.  
 He goes poor Lepers now to tend,  
 He wipes their sores with kifs,  
 What did him highly first offend,  
 He now esteems a blifs.

But all this while did Francis see  
Himself at loss, which way  
The Church-repairer he might be;  
And Christ thus to obey  
He could not tell, or yet did know,  
What Rule he should walk by;  
Which did perplex and grieve him so,  
That he wept bitterly.



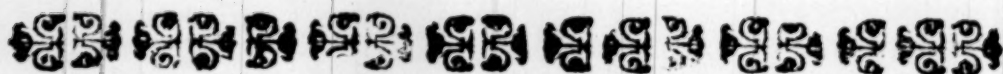
Fearing that for his past sins, still  
God was with him offended,  
And would not plain declare his will,  
Till something were amended,  
He therefore ~~wept~~, fasted, <sup>wept</sup> and pray'd,  
Wither other acts austere,  
Off'ring Christ's merits, which once pay'd  
A Price for Sin most dear.



All this doth teach how hard a thing,  
'Tis Justice to appease;  
God's Mercy to our Souls to bring,  
Sin's burthen here to ease.  
Yet if with Francis we persevere,  
In Love, in tears, in grief;  
With Francis we shall find God ever  
At hand to our relief.

Ezech 33:  
v. 11, 12.  
Pf 90.  
v. 15.



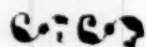


# SAINT FRANCIS.

THE SECOND PART OF HIS LIFE.

*From the making of his Rule unto the receiving  
of the Stygmes, a little before his Death.*

**T**O God Man's duty twofold is,  
Pf. 36. v. 27. As David doth record.  
1. Pet. 3. v. 11. Do good, decline from what's amiss,  
 So thou shalt please thy Lord.  
 The latter Francis had fulfill'd,  
 To good he was inspir'd,  
 The way he knew not, tho' he will'd,  
 To do what was requir'd.

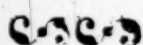


But entring in the Church one day,  
 He heard that Gospel preaching,  
 Which doth relate what Christ did say,  
 When he sent his to teaching.  
Mark. 6. v. 7. 8. Take neither mony, purse, or meat,  
Luk 10. v. 7. Shoo's, Staff, two coats with you,  
1. Cor. 9. v. 13. What's set before you freely eat,  
14. It is the Preachers due,

These

These words, as from Christ to him said,  
He takes, and goes away;  
Says: Here my Rule's before me laid,  
And I will it obey.  
The Life of Christ to imitate,  
Must I and mine begin,  
Which surely is the perfect state,  
For Mortals to live in.

Mark. 10.  
v. 21.



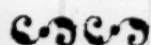
Christ came, and taught all men the way  
Which leads unto Salvation:  
Soon after men did from it stray;  
I'm sent for Reformation.  
Not only my own soul to feed,  
With heav'nly Contemplation:  
But also to instruct where need,  
And preach to ev'ry Nation.

Heb. 4.v.  
12.

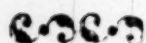
His secular garments lay'd aside,  
He cloath'd himself in grey  
Course cloth, his nakedness to hide,  
His shoo's he cast away.  
He made a Girdle of a Cord,  
His Habit like a Cross:  
To mind the Passion of his Lord,  
Who had redeem'd Man's loss.

He presently began to preach,  
 With words that pierc't full deep :  
 And all poor Sinners he did teach ,  
 To sorrow , sigh , and weep.  
 With confidence in God's great love ,  
 If they'l new Life begin,  
 And crave his Mercy , that's above  
 The malice of Man's Sin.

Jonas, 3.  
 7. 10.



His words were simple , plain , inflam'd  
 With fervour of the spirit :  
 The Converts number can't be nam'd ,  
 To gain which he did merit.  
 Many did Pennance for their ill ,  
 Forsook the World : would have  
 Him teach them how to do God's will:  
 To whom a Rule, he gave.



Not made by him , but from above,  
 Reveal'd , as he declares ;  
 Teaching to hate what Flesh doth love :  
 Freeing from Worldly cares ;  
 Obedience true , pure Chastity ,  
 He vows to keep always :  
 And also such strict Poverty ,  
 Not used in those days.



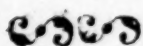
His Lents were many , lodging hard ,  
 No linnen he did wear :  
 No shoo's his feet from thorns to guard ,  
 Which oft his Flesh did tear.  
 With discipline he did chastise  
 His Body , that the Spirit  
 Might rule : and still he did devise  
 How to increase his merit.

1. Cor. 9.  
 v. 27.



Th' Apostles Life , he thus trac't out ,  
 Who twelve were sent to teach  
 Perfection , and , the World about ,  
 The Faith of Christ to preach.  
 So he , when twelve , divided his ,  
 And sent them to this end ,  
 To preach the Faith , and what amiss  
 In manners to amend.

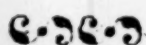
Luk 9. v.  
 1. 2.



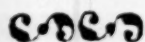
And after , when they met again ,  
 He found that many were  
 Converted , and that not in vain  
 They preach't God's love , and fear.  
 Their fervent words , their humble looks ,  
 With faces pale and thin ;  
 Their Habit poor , were Christian books ,  
 To read perfection in.

O.o ij

Now, that his Rule more force might have,  
With it to Rome he went,  
To be confirm'd, and there he gave  
It to Pope Innocent.  
Who thought it hard, and did deny  
The same Rule to approve.  
There were Rules many to walk by,  
Made to increase God's love.

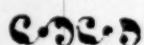


But lo! To rest when sleep did call,  
This Vision he did see,  
The Lat'ran Church began to fall,  
And to supported be,  
By one poor man; and he did know  
That Francis was the same:  
He then approv'd it: bid him go,  
And teach it in God's Name.

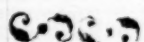


And said to those, who by him stood,  
That Francis would repair  
God's Church decay'd, by doctrine good,  
And his example rare.  
Poor Francis strait made his Profession,  
There, in Christ's Vicar's hand,  
To keep the Rule without transgression,  
And what it did command.

And after the Pope's blessing had,  
He humbly went away;  
Prais'd God, and in his heart full glad,  
For his success that day.  
And so return'd unto Assise,  
Where Monks did to him give,  
A Church, which he did highly prize,  
And there resolv'd to live.



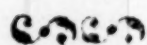
He lov'd this Church because 'twas small,  
The fitter for Poor Friars,  
Lady of Angels they it call,  
Because Angelick Quires  
Were here oft heard, and he therefore,  
Commands, when he is dead,  
This Church be counted, evermore,  
Of all his Order's head.



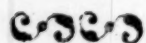
Moreover his desire was much,  
This place should honour have,  
Of all: Christ did appear, and such  
A boon unto him gave,  
That whosoever enters in,  
And right confessed be,  
Shall Pardon have, and also win  
Indulgence Plenary.



Was Francis's Love with this content,  
Who Rule had made for Men?  
No, no. He knew that he was sent  
Each sex to bring agen,  
From way of Vice to Virtue's path,  
And therefore made another,  
For Women, which same strictness hath,  
And made Saint Clare their Mother.



And as he knew that all were not  
Of like ability,  
And Wedlock was some others lot,  
Which makes a worldly ty;  
He made a third Rule, for all kinds,  
Rich, Poor, Wedded, and free,  
Leading to Virtue, yet not binds,  
Under sin's Penalty.

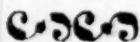


As our Redeemer, when he came,  
Did teach by word and deed;  
So did Saint Francis do the same,  
And sow'd Example's seed.  
Not only by his words, but deeds,  
He mov'd to Imitation,  
Which are indeed the best of seeds,  
To spring up Reformation.

Transcending was his Poverty,  
( Which quits of worldly cares )  
Admitting of no Property :  
And this the Heart prepares,  
To fix it self on Heav'nly gain,  
All Earthly to despise,  
Which at the last doth prove but vain,  
Dress't up in false disguise.



He so much lov'd pure Chastity,  
Of Body , and of Mind ,  
That if he felt the contrary,  
Allays he strait did find.  
He disciplin'd his Flesh full sore,  
In thorns he tumbled so,  
Untill his very flesh they tore ;  
Or rolled in the snow.

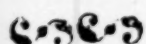


Francis, the Humble, Men him call,  
He did excell in this.  
The place whence Lucifer did fall,  
Is thought now to be his.  
This Virtue he did recommend,  
To his , and 'twas his pleasure,  
To name them *Minors*, to this end,  
That they might seek this Treasure.

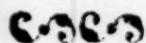
1. King.  
15. v. 22.

Obedience he well knew to be  
Better than Sacrifice.

Thô Father of them all was he,  
Yet still he did devise,  
Subject to be unto another:  
And therefore on the way,  
Obedience strict unto his brother,  
He promis't, and did pay.



And as he, the Creatour still  
Humbly obey'd in all,  
So did dumb Creatures do his will,  
Still ready at his call.  
Brothers, and Sisters, he them nam'd,  
To all he was so sweet:  
That Fish, the Fire, and Beast he tam'd,  
Who did him kindly greet.



Iam. 1. v. 4. Our Works are crown'd with Patience,  
That our reward doth merit;  
Mar. 10. v. 22. For all the Pains we feel in sense,  
Or anguish of the Spirit;  
With Christ to suffer he desir'd,  
Mar. 16. In Pain, or any loss.  
v. 24. To imitate, what he requir'd,  
Mark 8. In bearing of the Cross.  
v. 34.



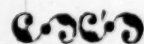
The Queen of Virtues, Charity,  
His heart had so inflam'd :  
That it would almost melted be,  
When God's Love was but nam'd.  
His Neighbour's Love possess'd him so,  
That for his dear Soul's good,  
The hardest things he'd undergo,  
To 'th shedding of his blood.

1. Co., 13.  
V. 13.

Mat., 22.  
V. 39.

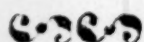


This caus'd him journey to begin,  
To Egypt's King, that he  
Might to Christ's Church those faithless win,  
Or else a Martyr be.  
In sweetness he did so excell,  
The Sultan freely gave  
Him leave to preach, where he thought well,  
And no disturbance have.

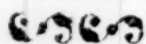


Missing his aim, which was to dy,  
For th' Faith of Jesus dear:  
And finding no great profit by  
His Preaching Christ's Faith here;  
He doth return with weeping eyes,  
Bewailing his great loss,  
Resolves his Love to Sacrifice,  
To Christ, upon the Cross.

Devotion great he had to all  
 God's Saints, in chief his Mother:  
 Whom he did his dear Lady call.  
 But yet above all other,  
 He priz'd the Passion of his Lord,  
 As Treasure-house of Grace,  
 Which doth to souls good thoughts afford,  
 And ill away doth chase.



Ro. 3. v. 16. This is a Glass, wherein we see  
 Eph. 6. v. 2. Our God's great Love to us;  
 Who rather than we damn'd should be,  
 Chose to be treated thus.  
 And also how he Sin did hate,  
 That he would rather dy,  
 Than see men live in sinfull state,  
 Void of Felicity.



This teacheth us to love God here,  
 As also to hate Sin:  
 And as we love him, still to fear,  
 Left we, should fall therein.  
 And if by Sin we've lost God's Love,  
 Here 'tis restor'd again:  
 Rom. 5. v. 9, 10, 11. Off'ring our tears to him above,  
 Joyn'd with Christ's bitter pain.

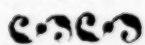
This Passion Francis preach't to all,  
 And thus their, Foreheads cross't,  
 Imprinting how for Adam's fall,  
 Our Saviour's Life was lost.  
 That they to him be gratefull still,  
 And to him give their heart,  
 Abhorring Sin, to do his will,  
 And never from him part.

Ezech. 96  
 v. 4.  
 Rev. 7. v.  
 3.

Prov. 23.  
 26.



All Virtues, that Christ taught Mankind,  
 Appear'd in Francis clear.  
 To print them deep in others mind,  
 His labour was, while here.  
 But now grown weak, that Death draws nigh,  
 He knows by Revelation:  
 And does employ his thoughts solely,  
 In Heav'nly Contemplation.



Let all learn here, how to prepare  
 For Death, while they do live:  
 To love God still, and sin beware,  
 And thus due honour give.  
 To teach us this, Christ gave example,  
 Which he doth now renew,  
 In Francis, who in manner ample,  
 Hath laid it to our view.

Deut. 6  
 v. 5.  
 Rev. 14  
 v. 7.

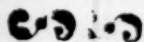




## THE THIRD PART.

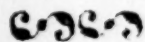
*Containing the remainder of his life, from the  
receiving of the holy Stygmes,  
to his Death.*

**P**Retend I shall not to recount,  
The Miracles he wrought:  
Which were so many, they surmount,  
In number, frail man's thought.  
The actions of his whole life were,  
But one continu'd wonder:  
To whom all things, while he was here,  
Obedience prompt did render.



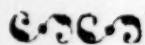
Before his Death, I'll only tell  
How JASUS did him grace,  
With Priviledge, that did excell,  
And worthily takes place,  
Of all yet given unto any,  
Which clearly doth declare,  
His merits were both great and many,  
Which thus rewarded were.

He being on the Mount Alvern,  
In contemplation high,  
Of J E S U S's Passion; did so burn  
In Love, that he must dy,  
For his dear Lord, or undergo  
Like pain, our sins, him gave.  
Christ heard his Pray'r, and yielded so,  
His Wounds that he should have.



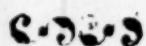
Behold a glorious Seraphin,  
Descending from above,  
As thô he crucify'd had been,  
Which did inflame his love.  
Six-wing'd he was: two vail'd his head;  
His feet two; two did fly;  
And while Saint Francis marveled,  
The Seraphin draws nigh.

Isai. 6.v.  
2.

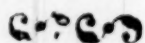


And on the Cross there did appear,  
His dear Lord Crucify'd.  
Fast nail'd upon't as once when here,  
He for all Mankind dy'd.  
This griev'd him, and did so inflame  
His heart, with Love's great fire,  
That to be nail'd unto the same,  
Was now his whole desire.

Lo! from hands, feet, and side, did stream  
 Five clear, but bloody rays,  
 Which pierc't like places as they came,  
 Where marks remain'd always,  
 In hands, and feet, like Nails, were plain,  
 In's Side the Wound of Spear;  
 Which bled, and put him to such pain,  
 As thô he should dy here.



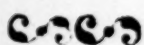
Having receiv'd these stygmes there,  
 He now might truly say,  
 Let no one molestation bear,  
 But readily obey:  
 Gal. 6 v. Since thus with Wounds my Body's sign'd,  
 17. Of my Redeemer dear.  
 Th' example, which in me you find,  
 To follow do not fear.



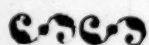
To him this may be well apply'd,  
 Gal. 2 v. I live; thô now not I,  
 20. But JESUS CHRIST, my Crucify'd,  
 Doth live, and in me ly.  
 O marv'lous Man! true friend of God,  
 Phil. 3 v. Than Man an Angel rather,  
 3. Who under foot the World hast trod,  
 Gen. 28. And mounted Jacob's ladder.  
 12.



By Vice's hate , and Virtue's love ,  
Thou walkedst without blame ;  
And thus Poor Sinners thou didst move ,  
While here , to do the same.  
Obtain that we may imitate  
Thy footsteps in true Love ,  
That we may Sin as truly hate ,  
And live with thee above.



Those sacred Wounds he did receive ,  
Two years or thereabout ,  
Before this frail Life he did leave ,  
Which clear'd Men of all doubt.  
For they did oftentimes appear ,  
Thô his humility ,  
Indeavour'd to conceal them here ,  
Till he should bury'd be.

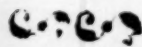


They oft did bleed with such great pain ,  
That he had dy'd thereby ,  
But that God would have him remain ,  
The World to edify.  
His Body now with labour spent ,  
Made weak for Jesus's sake ,  
And he to Contemplation bent ,  
But little food did take.

And thô , by Sword , as he desir'd ,  
 He could not Martyr dy :  
 Yet greater pains , as God requir'd ,  
 He suff' red patiently.  
 And off' red up in flames of Love ,  
 His Soul an Holocaust ,  
 Which daily did ascend above ,  
 To him he loved most.



Knowing his Death was near at hand ,  
 Not able now to go :  
 That he be carry'd doth command ,  
 To Portiunculo ,  
 Our Lady's Church , from Angels nam'd ,  
 The place that he lov'd best :  
 And here to dy he ever aim'd ,  
 And take his finall rest.



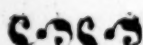
To shew his love to Poverty ,  
 And Christ to imitate ,  
 He naked on the ground would dy ,  
 So strip't him as he fate:  
 The same , in his last Testament ,  
 He doth his Brothers give ;  
 For he by Jesus dear was sent ,  
 Poor , like him , here to live.

He

He recommends Obedience  
Most strict , unto Christ's Church,  
That Heresy , on no pretence,  
Among his Brothers lurch :  
True Patiênce , and Humility ,  
With other Virtues rare ,  
He leaves them , as a Legacy ,  
And doth for Death prepare.



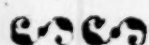
He gives his blessing to his Brothers,  
To live in Love and Peace:  
The same he recommends to others,  
Here , after his decease.  
His soul to J E S U S recommending,  
Replenish't with great merit,  
By hands of Angels , there attending ,  
To God resigns his Spirit.



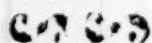
He being dead , his sacred Flesh,  
Wither'd before and hard ,  
Became most limber , soft , and fresh ,  
To youth might be compar'd.  
Which with his Wounds , like Rubies dress't,  
Was glorious to behold.  
Assiſium Men would have it rest  
With them : more priz'd than gold.



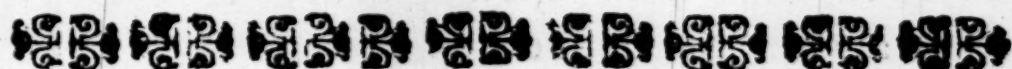
A stately Church they for it build,  
And in a Vault it lay,  
Which incorrupt, and fresh, doth yield  
Delights, unto this day.  
The World's great wonder it remains,  
The Wounds appear therein.  
What favours great, and immense gains,  
Did his true Pennance win!



Thus did Christ's Church-Repairer dy,  
When he had thousands gain'd,  
From Worldly Love, Flesh-liberty,  
Which had true Faith so stain'd.  
He in his Order lives again,  
Which to Perfection guides;  
And, as Reveal'd, shall still remain,  
As long as World abides.



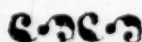
Great Saints this Order hath brought forth,  
As to the World is known:  
But what's the number, or their worth,  
Is known to God alone.  
The Rule doth so to Virtue bind,  
That if Men well keep it;  
Not one among them they shall find,  
Who'l not in glory sit.



OF THE CONFRATERNITY  
OF THE CORD.

*In the cords of Adam, I will draw them in  
the Cords of Charity. Ose. 11. v. 4.*

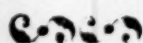
**B**Esides his Holy Orders three,  
The Pope, of his accord,  
Confirm'd a Confraternity,  
Where Girdle is a Cord;  
For those who cannot undergo  
Those strict Rules, yet desire,  
By this blest Cord, men should them know,  
Related to the Frier.



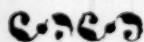
Saint Francis made choice of a Cord,  
For Girdle, as the best  
Memoriall of his dying Lord,  
In all his sorrows dress'd  
For, if you mind it, all along,  
Throughout his Passion still,  
They led him, bound in Cords full strong,  
Wherever was their will.

Q qii

This Passion in men's hearts to print,  
Was always his desire :  
Which soften can a heart of flint,  
And set it all on fire ;  
With love unto its Saviour dear,  
( Who for Man thus did dy. )  
And never any pains to fear,  
His love to shew thereby.



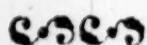
Saint Dominick poor Francis lov'd,  
And would his Rule embrace :  
But since by him 'twas not approv'd,  
He begg'd his Cord in th' place.  
That thô he could not of that be,  
He would have some relation  
To him, by this : a Memory  
Of Christ's most bitter Passion.



Persons of greatest quality,  
Which this World doth afford,  
Have thought it a great dignity,  
To be girt with this Cord :  
That they might be related to  
This Order while they live :  
The great Indults to gain also,  
Which Holy Church doth give.



Which are as great as any be,  
Continually confirm'd,  
Unto this Confraternity,  
And all therein concern'd.  
Which hath not any obligation,  
Men binding under Sin:  
But minds us of Christ's bitter Passion,  
That we may glory win.

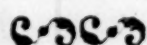


Five Paters and five Ave's more,  
You daily are to say:  
To mind how Christ was wounded fore,  
Upon that dolefull day.  
In hands, and feet, and in his Side,  
These five you must salute,  
And there, with confidence, abide,  
Till you obtain your suit.

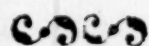


For what can God the Father here  
Deny his only Son?  
When in his sight his Wounds appear,  
Which he hath undergon;  
To reconcile a sinfull soul,  
Unto his Justice great,  
And to dispense rich Grace's dole,  
From his great Mercy's seat.

With arms spread forth the Friars say  
 These Prayers, and make a Cross:  
 And thus Saint Francis us'd to pray,  
 Reminding that our loss  
 Repaired was upon the Tree,  
 When Christ's hands, feet, and side,  
 Were pierc'd: Which wounds effectually be,  
 When thus by faith apply'd.



Exod. 17  
 v. 11. When Amaleck the Hebrews fought,  
 Moyses his arms stretch't out,  
 And praying thus, success he brought,  
 But when they fell, was doubt  
 Of Victory: which did foreshow,  
 How Christ for man should dy:  
 And, now he's dead, we praying so,  
 His Death do signify.



Upon the Cross, five Virtues rare  
 Christ practis'd, to teach us,  
 Daily to beg, and take like care,  
 To imitate him thus;  
 In Patience, and Humility,  
 Which he doth recommend;  
 Obedience, and strict Poverty,  
 With Love unto the end.

More pious Practices are there,  
 Belonging to the Cord :  
 Which by this Saint ordained were,  
 To bind men to their Lord,  
 In bonds of true Obedience,  
 And perfect Charity :  
 That when the Soul departeth hence,  
 It live Eternally.

~\*~\*~

Behold how Francis's Life was spent,  
 In Mankind's Reformation :  
 Christ's seamless Garment, that was rent,  
 And much defac't in fashion;  
 That is the Church, with Heresy,  
 And vicious life distain'd,  
 He brought unto its Purity,  
 Thousands of Souls regain'd.

~\*~\*~

Thus, Moyſes-like, he did bring back  
 Pharao's, the Devils, Slaves.  
 Their Souls, with filth of Sin made black,  
 He by the Red Sea ſaves.  
 Reminding what Chriſt did endure,  
 On th' Croſs, to free from Sin :  
 And by example leads ſecure,  
 Through th' Deſart we are in,

Exod. 32  
 v. 10.

C. 14. v.  
 29.

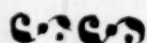
Dent. 8  
 v. 2.



314 THE LIFE OF S. FRANCIS.

Unto the rich Land promised,

Iosue. 3. That's Heav'n, the place of Bliss,  
v. 17. Where with sweet Milk and Hony fed,  
Exod. 3. The chaste and pure Soul is:  
v. 8. That is the Vision of God clear,  
 And of his full Fruition,  
 Of losing it void of all fear.  
 How happy's this condition!



Dear Father, pray unto thy Lord.  
 My life, while I am here,  
 With thine in all things may accord,  
 That Hell I may not fear.  
 Dear JESUS, grant, for Francis sake,  
 That I thee always love:  
 And my life's Pattern by his take,  
 So reign with thee above.

*Amen.*



THE

THE BOOKS ADDRESS

TO THE READER.

**Y**Ou, gentle Reader, who have read me ôre,  
grant this Request, to read me yet once more.  
If curious Fancy to the first did move,  
Let now your Motive be, Devotion's love.  
And that your reading may advantage bring,  
Attend not to the Verse, but to the thing.

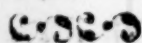
The sense consider : deeply in your mind  
Imprint the same : then you will surely find  
A hidden Treasure, which doth rarely ly,  
Within the bosom of Dame Poetry.  
Virtue's discover'd, Vice laid to your view;  
That this you fly : that, eagerly pursue.

Read not, as Pilat ask't : What's Verity?  
And then went forth. He did not really Io. 18. v.  
Seek Knowledge : and much less did he intend 38.  
To act : he would be Jews and Cesar's friend.  
He would not know, lest cōsciēce should approve Io. 19. v.  
What Christ should say, & he lose Cesar's love. 12.

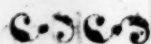
Rr

THE BOOKS ADDRESS

3 That young Man, who ask't of christ to know,  
Which way to Heav'n he might securely go,  
When Christ bid h<sup>i</sup> the world and Riches leave,  
This wholsom counsell he would not receive:  
He would no more discourse with him, and why?  
To th' World, and Flesh, he had too strong a ty.



Beware the like; when you have read this Book,  
Lay't not aside, no more on it to look,  
Because it pleaseth not the Flesh, and Bloud:  
But be assur'd when its right understood,  
It will your Soul to Virtue's Practice win,  
With ravishments to that, and hate to Sin.



Remember, only Beast that cud did chew,  
Was clean esteem'd, and sacrific'd; to shew,  
That if by reading you'l God's love obtain,  
You must reflect, and in the sense remain  
Of what you read: and thus you will reap gain.  
Or else your reading will but prove in vain.







*Expect no Finis to this Book.*

**F**Or, as Man's Life a Warfare is,  
 'Gainst Vice and Virtue undertook  
 Is hard . . . you miss  
 The Crown . . . promis't only those,  
 Who do persevere to the end,  
 You must be watchfull till Death close  
 Your eyes : hence you will want a friend,

Iob. 7. v. 1

Gal. 5. v. 17.

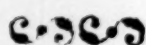
17.

Mat. 10.

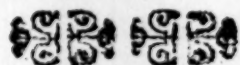
v. 22.

Mat. 25.

v. 13.



Oft to consult as virtuous Guide.  
 This Book will prove unto you such,  
 If in its reading you'l abide,  
 'Twill give your heart a zealous touch.  
 Then daily here take your repast;  
 And let the End begin again:  
 Thus do as long as Life doth last,  
 That you may here secure remain.  
 Amen.



REPRODUCED FROM THE COPY IN THE  
**HENRY E. HUNTINGTON LIBRARY**

---

FOR REFERENCE ONLY. NOT FOR REPRODUCTION

